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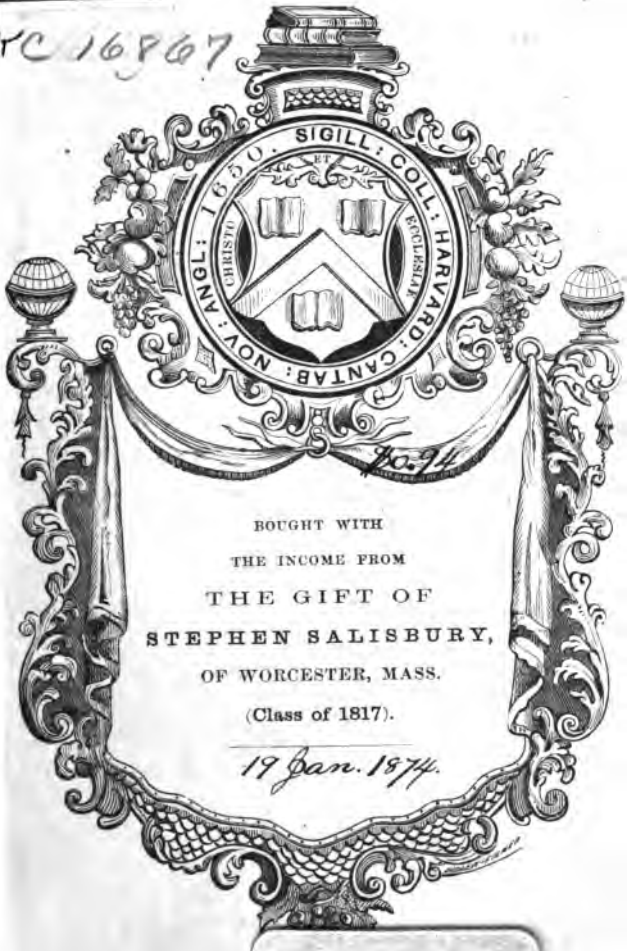

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THE SEVEN KINGS OF ROME.

Livius

THE

SEVEN KINGS OF ROME.

BY JOSIAH WRIGHT, M.A.

TRINITY COLLEGE, CAMBRIDGE,
HEAD MASTER OF SUTTON COLDFIELD GRAMMAR SCHOOL.

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THE

SEVEN KINGS OF ROME.

1. ÆNEAS, filius Anchisæ et Veneris, Trojâ captâ domo profugus, primo in Macedoniam venit. Inde in Siciliam quærens sedes delatus est. Ab Sicilia classe ad Laurentem agrum navigavit. Quum Trojani ibi egressi prædam ex agris agerent, Latinus rex Aboriginesque, qui tum ea tenebant loca, ad arcendam vim advenarum armati ex urbe atque agris concurrunt. Prœlio victus Latinus pacem cum Ænea, deinde affinitatem junxit, filiâ ei in matrimonium datâ. Ea res Trojanis spem affirmat tandem stabili certaque sede finiendi erroris. Oppidum condunt. Æneas ab nomine uxoris Lavinium appellat. Brevi filius natus est, cui Ascanium parentes dixere nomen.

2. Bello deinde Aborigines Trojanique simul petiti. Turnus, rex Rutulorum, cui pacta Lavinia ante adventum Æneæ fuerat, prælatum sibi advenam ægre patiens, simul Æneæ Latinoque bellum intulit. Neutra acies læta ex eo certamine abiit. Victi Rutuli; victores Aborigines Trojanique ducem Latinum amisere. Inde Turnus Rutulique ad florentes Etruscorum opes Mezentiumque, eorum regem, confugiunt: qui haud gravatim socia arma Rutulis junxit. Æneas adversus tanti belli

terrorem ut animos Aboriginum sibi conciliaret, ne sub eodem jure solum, sed etiam nomine, omnes essent, Latinos utramque gentem appellavit. Nec deinde Aborigines Trojanis studio ac fide erga regem Æneam cessere: fretusque his animis coalescentium in dies magis duorum populorum Æneas, quamquam tanta opibus Etruriâ erat, ut jam non terras solum sed mare etiam per totam Italiæ longitudinem, ab Alpibus ad fretum Siculum, fama nominis sui implesset, tamen, quum mœnibus bellum propulsare posset, in aciem copias eduxit. Id prœlium Æneæ ultimum operum mortalium fuit. Situs est super Numicium flumen. Jovem Indigetem Latini appellant.

3. Post Ænean filius Ascanius regnat. Is, abundante Lavinii multitudine, urbem matri reliquit: novam ipse aliam sub Albano monte condidit; quæ ab situ porrectæ in dorso urbis Longa Alba appellata. Silvius deinde regnat, Ascanii filius, casu quodam in silvis natus. Is Ænean Silvium creat: is deinde Latinum Silvium. Ab eo coloniæ aliquot deductæ. Mansit Silviis postea omnibus cognomen, qui Albæ regnarunt. Latino Alba ortus, Alba Atys, Atye Capys, Capye Capetus, Capeto Tiberinus; qui in trajectu Albulæ amnis submersus celebre ad posteros nomen flumini dedit. Agrippa inde Tiberini filius; post Agrippam Romulus Silvius, a patre accepto imperio, regnat. Aventino, fulmine ipse ictus, regnum per manus tradidit: is sepultus in eo colle, qui nunc est pars Romanæ urbis, cognomen colli fecit. Proca deinde regnat: is Numitorem atque Amulium creat. Numitori, qui stirpis maximus erat, regnum vetustum Silviæ gentis legat. Plus tamen vis potuit, quam voluntas patris

aut verecundia ætatis. Pulso fratre, Amulius regnat; addit sceleri scelus: stirpem fratris virilem interimit: fratris filiæ Rheæ Silviæ, per speciem honoris, quum Vestalem eam legisset, perpetua virginitate spem partus adimit.

4. Sed debebatur, ut opinor, fatis tantæ origo Urbis, maximique secundum deorum opes imperii principium. Vestalis, facta ex Marte gravida, geminum partum edidit. Quæ ubi cognovit Amulius, sacerdotem in custodiam dari, pueros in Tiberim mitti jussit. Sed unda, scelus perosa, pueros in ripa destituit. Vastæ tum in' iis locis solitudines erant. Forte quadam lupa sitiens ex montibus, qui circa sunt, ad puerilem vagitum cursum flexit; summissasque infantibus adeo mitis præbuit mammas, ut eam lingua lambentem pueros magister regii pecoris invenerit. Ab eo, cui nomen Faustulo fuit, ad stabula Laurentiæ uxori educandi lati sunt: appellati Romulus et Remus. Ita geniti, itaque educati, quum primum adolevit ætas, venando peragrare circa saltus. Hinc robore corporibus animisque sumpto, jam non feras tantum subsistere, sed in latrones, præda onustos, impetus facere. Qui tandem iis ob iram prædæ amissæ insidiati, quum Romulus vi se defendisset, Remum cepere: captum Numitori tradiderunt. Sed Numitori, quum in custodia Remum interrogaret, tetigit animum memoria nepotum: sciscitandoque eo demum pervenit, ut haud procul esset, quin Remum agnosceret. Ita undique regi dolus nectitur. Romulus cum quibusdam pastoribus ad regem impetum facit: et a domo Numitoris alia comparata manu adjuvat Remus. Ita regem obtruncant. Numitor, postquam juvenes perpetrata

cæde pergere ad se gratulantes vidit, extemplo advocato concilio, scelera in se fratris, originem nepotum, ut geniti, ut educati, ut cogniti essent, cædem deinceps tyranni, seque ejus auctorem ostendit. Juvenes quum avum regem salutassent, secuta ex omni multitudine consentiens vox ratum nomen imperiumque regi effecit.

5. Ita Numitori Albana permissa re, Romulum Remumque cupido cepit in iis locis, ubi expositi, ubique educati erant, urbis condendæ. Intervenit deinde avitum malum, regni cupido, atque inde fœdum certamen coortum a satis miti principio. Quoniam gemini essent, nec ætatis verecundia discrimen facere posset, ut dii auguriis legerent, qui nomen novæ urbi daret, qui conditam imperio regeret, Palatium Romulus, Remus Aventinum ad inaugurandum templa capiunt. Priori Remo augurium venisse fertur, sex vultures; mox duplex numerus Romulo se ostendit: ita utrumque regem sua multitudo consalutavit. Inde, cum altercatione congressi, certamine irarum ad cædem vertuntur: ibi in turba ictus Remus cecidit. Vulgatior fama est, ludibrio fratris Remum novos transiluisse muros; inde ab irato Romulo interfectum. Ita solus potitus imperio Romulus: condita urbs conditoris nomine appellata.

6. Palatium primum, in quo ipse erat educatus, muniit. Deinde sacra diis instituit; multitudini jura dedit; se quum cætero habitu, tum maxime lictoribus duodecim sumptis, augustiorem fecit. Crescebat interim urbs; cujus ne vana magnitudo esset, locum quendam, alliciendæ multitudinis causa, asylum aperuit. Eo ex finitimis populis turba omnis sine dis-

crimine, liber an servus esset, avida novarum rerum perfugit. Tum Romulus viribus ita auctis consilium parat. Centum creat senatores, qui ab honore Patres appellati.

7. Jam res Romana adeo erat valida, ut cuilibet finitimarum civitatium bello par esset: sed, penuria mulierum, hominis ætatem duratura magnitudo erat. Tum ex consilio Patrum Romulus legatos circa vicinas gentes misit, qui societatem connubiumque novo populo peterent. Nusquam benigne legatio audita est: adeo simul spernebant, simul tantam in medio crescentem molem sibi ac posteris suis metuebant. Ægre id Romana pubes passa, et haud dubie ad vim spectare res cœpit. Cui tempus locumque aptum ut daret Romulus, ægritudinem animi dissimulans, ludos ex industria parat, Neptuno Equestri sollennes. Indici deinde finitimis spectaculum jubet: quantoque apparatu tum sciebant aut poterant, concelebrant; ut rem claram exspectatamque facerent. Multi mortales convenere, studio etiam videndæ novæ urbis; maxime proximi quique, Cæninenses, Crustumini, Antemnates. Jam Sabinorum omnis multitudo cum liberis ac conjugibus venit. Ubi spectaculi tempus venit, deditæque eo mentes cum oculis erant, tum ex composito orta vis: signoque dato juventus Romana ad rapiendas virgines discurrit. Turbato per metum ludicro, mæsti parentes virginum profugiunt, incusantes violati hospitii fœdus, deumque invocantes, cujus ad sollenne ludosque venissent. Nec raptis aut spes de se melior, aut indignatio est minor: sed ipse Romulus circumibat, hortans ut mollirent iras, et, quibus fors corpora dedisset, darent animos. Accedebant blanditiæ viro-

rum, factum purgantium cupiditate atque amore: quæ maxime ad muliebre ingenium efficaces preces sunt.

8. Jam admodum mitigati animi raptis erant: at raptarum parentes tum maxime sordida veste lacrimisque et querelis civitates concitabant. Nec domi tantum indignationes continebant, sed congregabantur undique ad Titum Tatium, regem Sabinorum; et legationes eo, quod maximum Tatii nomen in his regionibus erat, conveniebant. Cæninenses Crustuminique et Antemnates erant, ad quos ejus injuriæ pars pertinebat. Lente agere iis Tatius Sabinique visi sunt. Ipsi inter se tres populi communiter bellum parant. Ne Crustumini quidem atque Antemnates, pro ardore iraque Cæninensium, satis se impigre movent: ita pro se ipsum nomen Cæninum in agrum Romanum impetum facit. Sed effuse vastantibus fit obvius cum exercitu Romulus, levique certamine docet, vanam sine viribus iram esse: exercitum fundit fugatque; fusum persequitur: regem in prœlio obtruncat et spoliat: duce hostium occiso, urbem primo impetu capit. Inde exercitu victore reducto, spolia ducis hostium cæsi suspensa fabricato ad id apte ferculo gerens, in Capitolium ascendit: ibique ea quum ad quercum pastoribus sacram deposuisset, simul cum dono designavit templo Jovis fines, cognomenque addidit deo: 'Jupiter Feretri,' inquit, 'hæc tibi victor Romulus rex regia arma fero.' Hæc templi est origo, quod primum omnium Romæ sacratum est.

9. Dum ea ibi Romani gerunt, Antemnatium exercitus hostiliter in fines Romanos incursionem facit. Raptim et ad hos Romana legio ducta palatos in agris oppressit. Fusi igitur primo impetu et clamore hostes; oppidum captum; duplicique victoria ovantem Romu-

lum Hersilia conjux, precibus raptarum fatigata, orat ut parentibus earum det veniam, et in civitatem accipiat: ita rem coalescere concordia posse. Facile impetratum. Inde contra Crustuminos profectus, bellum inferentes. Ibi minus etiam, quod alienis cladibus ceciderant animi, certaminis fuit. Utroque coloniæ missæ. Plures inventi, qui propter ubertatem terræ in Crustuminum nomina darent: et Romam inde frequenter migratum est, a parentibus maxime ac propinquis raptarum.

10. Novissimum ab Sabinis bellum ortum, multoque id maximum fuit. Nihil enim per iram aut cupiditatem actum est: nec ostenderunt bellum prius, quam intulerunt. Consilio etiam additus dolus. Sp. Tarpeius Romanæ præerat arci. Hujus filiam virginem auro corrumpit Tatius, ut armatos in arcem accipiat. Aquam forte ea tum sacris extra mœnia petitum ierat. Accepti obrutam armis necavere; seu ut vi capta potius arx videretur, seu prodendi exempli causa, ne quid usquam fidum proditori esset. Additur fabula, quod vulgo Sabini aureas armillas magni ponderis brachio lævo, gemmatosque magna specie annulos habuerint, pepigisse eam, quod in sinistris manibus haberent: eo scuta illi pro aureis donis congesta.

11. Tenuere arcem Sabini; atque inde postero die, quum Romanus exercitus instructus, quod inter Palatinum Capitolinumque collem campi est, complesset, non prius descenderunt in æquum, quam, ira et cupiditate recuperandæ arcis stimulante animos, in adversum Romani subiere. Diu varia victoria pugnatum est: sed denique res Romana erat superior. Tum Sabinæ mulieres, quarum ex injuria bellum ortum erat, crinibus passis scissaque veste ausæ se inter telavolantia inferre,

dirimere infestas acies, dirimere iras; hinc patres, hinc viros orantes, ne se sanguine nefando soceri generique respergerent. Movet res tum multitudinem, tum duces. Silentium et repentina fit quies. Inde ad fœdus faciendum duces prodeunt: nec pacem modo, sed et civitatem unam ex duabus faciunt: regnum consociant: imperium omne conferunt Romam.

12. Ex bello tam tristi læta repente pax cariores Sabinas viris ac parentibus, et ante omnes Romulo ipsi, fecit. Itaque, quum populum in curias triginta divideret, nomina earum curiis imposuit. Eodem tempore et centuriæ tres equitum conscriptæ sunt; Ramnenses ab Romulo, ab Tito Tatio Titienses appellati. Lucerum nominis et originis causa incerta est. Inde non modo commune, sed concors etiam, regnum duobus regibus fuit. Post aliquot annos propinqui regis Tatii legatos Laurentium pulsant: quumque Laurentes jure gentium agerent, apud Tatium gratia suorum et preces plus poterant. Igitur illorum pœnam in se vertit: nam Lavinii, quum ad sollenne sacrificium eo venisset, concursu facto, interficitur. Post Tatii mortem Romulus, ad quem potentatus omnis reciderat, bella cum finitimis felicissime gessit; unde viribus datis Roma tantum valuit, ut in quadraginta deinde annos tutam pacem haberet. Multitudini tamen gratior rex fuit, quam Patribus: longe ante alios acceptissimus militum animis; trecentosque armatos ad custodiam corporis, quos Celeres appellavit, non in bello solum, sed etiam in pace, habuit.

13. His immortalibus editis operibus, quum ad exercitum recensendum concionem in campo ad Capræ paludem haberet, subito coorta tempestas cum magno

fragore tonitribusque tam denso regem operuit nimbo, ut conspectum ejus concioni abstulerit. Nec deinde in terris Romulus fuit. Romana pubes, sedato tandem pavore, postquam ex tam turbido die serena et tranquilla lux rediit, ubi vacuam sedem regiam vidit, etsi satis credebat Patribus, qui proxime steterant, sublimem raptum procella; tamen, velut orbitatis metu icta, mæstum aliquamdiu silentium obtinuit. Deinde, a paucis initio facto, deum deo natum, regem, parentemque urbis Romanæ salvere universi Romulum jubent: pacem precibus exposcunt, uti volens propitius suam semper sospitet progeniem. Sic desiderium Romuli apud plebem exercitumque, facta fide immortalitatis, lenitum est.

14. Patrum interim animos certamen regni ac cupido versabat. Oriundi ab Sabinis sui corporis creari regem volebant. Romani veteres peregrinum regem aspernabantur. Timor deinde Patres incessit, ne civitatem sine imperio, exercitum sine duce, multarum circa civitatium irritatis animis, vis aliqua externa adoriretur. Et esse igitur aliquod caput placebat; et nemo alteri concedere in animum inducebat. Ita rem inter se centum Patres, decem decuriis factis, singulisque in singulas decurias creatis, qui summæ rerum præessent, consociant. Decem imperitabant; unus cum insignibus imperii et lictoribus erat: quinque dierum spatio finiebatur imperium, ac per omnes in orbem ibat: annuumque intervallum regni fuit. Id ab re, quod nunc quoque tenet nomen, interregnum appellatum. Fremere deinde plebs, multiplicatam servitutem, centum pro uno dominos factos: nec ultra nisi regem, et ab ipsis creatum, videbantur passuri.

15. Incluta justitia religioque ea tempestate Numæ Pompilii erat. Curibus Sabinis habitabat, consultissimus vir, ut in illa quisquam ætate esse poterat, omnis divini atque humani juris. Audito igitur nomine Numæ, Patres Romani, quamquam inclinari opes ad Sabinos, rege inde sumpto, videbantur, tamen, neminem tam præclaro præferre viro ausi, ad unum omnes Numæ Pompilio regnum deferendum decernunt.

16. Qui, regno ita potitus, urbem novam, conditam vi et armis, jure eam legibusque ac moribus de integro condere parat. Quibus quum inter bella assuescere videret non posse animos, mitigandum ferocem populum armorum desuetudine ratus, Janum indicem pacis bellique fecit: apertus ut in armis esse civitatem, clausus pacatos circa omnes populos significaret. Clauso eo, agros, quos bello Romulus ceperat, divisit viritim civibus; amoremque eis otii et pacis injecit, quibus facillime justitia et fides convalescit, et quorum patrocinio maxime cultus agrorum perceptioque frugum defenditur. Idem, ne luxuriarentur otio civium animi, deorum metum injiciendum ratus est. Qui quum descendere ad animos sine aliquo commento miraculi non posset, simulavit sibi cum dea Egeria congressus nocturnos esse: ejus se monitu, quæ acceptissima diis essent, sacra instituere. Atque omnium primum, ad cursum lunæ, in duodecim menses descripsit annum. Idem nefastos dies fastosque fecit, quia aliquando nihil cum populo agi utile futurum erat. Tum, sacerdotibus creandis adjecto animo, flaminem Jovi assiduum sacerdotem creavit; insignique eum veste et regia sella adornavit. Huic duos flamines adjecit: Marti unum, alterum Quirino. Virginesque Vestæ legit, quas vir-

ginitate aliisque cæremoniis venerabiles ac sanctas fecit. Salios item duodecim Marti Gradivo legit. Pontificem deinde ex Patribus legit, cui omnia publica privataque sacra subjecit. Idem mercatus, ludos, omnesque conveniendi causas et celebritates invenit. Quibus rebus institutis, ad humanitatem atque mansuetudinem revocavit animos hominum, studiis bellandi jam immanes et feros.

17. Ita duo deinceps reges, alius alia via, ille bello, hic pace, civitatem auxerunt. Romulus septem et triginta regnavit annos: Numa tres et quadraginta. Tum valida, tum temperata et belli et pacis artibus erat civitas.

18. Numæ morte ad interregnum res rediit. Inde Tullum Hostilium regem populus jussit. Hic non solum proximo regi dissimilis, sed ferocior etiam Romulo fuit. Forte evenit, ut agrestes Romani ex Albano agro, Albani ex Romano prædas invicem agerent. Imperitabat tum C. Cluilius Albæ. Utrimque legati fere sub idem tempus ad res repetendas missi. Tullus præceperat suis, ne quid prius, quam mandata, agerent: satis sciebat negaturum Albanum; ita pie bellum indici posse. Ab Albanis socordius res acta. Excepti hospitio ab Tullo blande ac benigne, comiter regis convivium celebrant. Tantisper Romani et res repetiverant priores, et neganti Albano bellum in trigesimum diem indixerant. Hæc renuntiant Tullo. Tum legatis Tullus dicendi potestatem, quid petentes venerint, facit. Illi, omnium ignari, primum purgando terunt tempus: Se invitos quicquam, quod minus placeat Tullo, dicturos; sed imperio subigi: res repetitum se venisse. Ni reddantur, bellum indicere jussos. Ad hæc Tullus:

'Nuntiate,' inquit, 'regi vestro, regem Romanum deos facere testes, uter prius populus res repetentes legatos aspernatus dimiserit, ut in eum omnes expetant hujusce clades belli.' Hæc nuntiant domum Albani. Et bellum utrimque summa ope parabatur, civili simillimum bello, prope inter parentes natosque; Trojanam utramque prolem, quum Lavinium ab Troja, ab Lavinio Alba, ab Albanorum stirpe regum oriundi Romani essent.

19. Albani priores ingenti exercitu in agrum Romanum impetum fecere. Castra ab urbe haud plus quinque millia passuum locant, fossa circumdant. In his castris Cluilius Albanus rex moritur: dictatorem Albani Mettum Fuffetium creant. Interim Tullus ferox, præcipue morte regis, infesto exercitu in agrum Albanum pergit. Ea res ab stativis excivit Mettum. Ducit quam proxime ad hostem potest: inde legatum præmissum nuntiare Tullo jubet, priusquam dimicent, opus esse colloquio. Haud aspernatus Tullus in aciem educit. Exeunt contra et Albani. Postquam instructi utrimque stabant, cum paucis procerum in medium duces procedunt. Ibi infit Albanus: 'Injurias et non redditas res ex fœdere, quæ repetitæ sint, causam hujusce esse belli audisse videor: nec te dubito, Tulle, eadem præ te ferre. Sed, si vera potius, quam dictu speciosa, dicenda sunt, cupido imperii duos cognatos vicinosque populos ad arma stimulat. Itaque, si nos dii amant, quoniam, non contenti libertate certa, in dubiam imperii servitiique aleam imus, ineamus aliquam viam, qua utri utris imperent, sine magna clade, sine multo sanguine utriusque populi, decerni possit.' Haud displicet res Tullo, quamquam, tum indole animi, tum

spe victoriæ, ferocior erat. Quærentibus utrimque ratio initur, cui et fortuna ipsa præbuit materiam.

20. Forte in duobus tum exercitibus erant trigemini fratres, nec ætate nec viribus dispares. Nomina Albanis Curiatii, Romanis Horatii fuere. Cum his agunt reges, ut pro sua quisque patria dimicent ferro: ibi imperium fore, unde victoria fuerit. Nihil recusatur: tempus et locus convenit. Priusquam dimicarent, fœdus ictum inter Romanos et Albanos est his legibus, ut cujus populi cives eo certamine vicissent, is alteri populo cum bona pace imperitaret.

21. Fœdere icto, trigemini, sicut convenerat, arma capiunt, et, pleni adhortantium vocibus suorum, in medium inter duas acies procedunt. Consederant utrimque pro castris duo exercitus, periculi magis præsentis, quam curæ, expertes: quippe imperium agebatur, in tam paucorum virtute atque fortuna positum. Itaque erecti suspensique in minime gratum spectaculum animo intenduntur. Datum signum: infestisque armis, velut acies, terni juvenes, magnorum exercituum animos gerentes, concurrunt. Nec his nec illis periculum suum; publicum imperium servitiumque obversatur animo, futuraque ea deinde patriæ fortuna, quam ipsi fecissent. Ut primo statim concursu increpuere arma, micantesque fulsere gladii, horror ingens spectantes perstringit: et, neutro inclinata spe, torpebat vox spiritusque. Consertis deinde manibus, quum jam non motus tantum corporum, agitatioque anceps telorum armorumque, sed vulnera quoque et sanguis spectaculo essent; duo Romani, super alium alius, vulneratis tribus Albanis, exspirantes corruerunt. Ad quorum casum quum conclamasset

gaudio Albanus exercitus, Romanas legiones jam spes tota, nondum tamen cura, deseruerat, exanimes vice unius, quem tres Curiatii circumsteterant. Forte is integer fuit, ut universis solus nequaquam par, sic adversus singulos ferox. Ergo, ut segregaret pugnam eorum, capessit fugam, ita ratus secuturos, ut quemque vulnere affectum corpus sineret. Jam aliquantum spatii ex eo loco, ubi pugnatum est, aufugerat, quum respiciens videt magnis intervallis sequentes: unum haud procul ab sese abesse. In eum magno impetu rediit. Et, dum Albanus exercitus inclamat Curiatiis, uti opem ferant fratri, jam Horatius cæso hoste victor secundam pugnam petebat. Tum clamore, qualis ex insperato faventium solet, Romani adjuvant militem suum: et ille defungi prœlio festinat. Prius itaque quam alter, qui nec procul aberat, consequi posset, et alterum Curiatium conficit. Jamque, æquato Marte, singuli supererant: sed nec spe nec viribus pares. Alterum intactum ferro corpus et geminata victoria ferocem in certamen tertium dabant: alter, fessum vulnere, fessum cursu trahens corpus, victusque fratrum ante se strage, victori objicitur hosti. Nec illud prœlium erat. Romanus exsultans, 'Duos,' inquit, 'fratrum Manibus dedi: tertium causæ belli hujusce, ut Romanus Albano imperet, dabo.' Male sustinenti arma gladium superne jugulo defigit: jacentem spoliat. Romani ovantes ac gratulantes Horatium accipiunt; eo majore cum gaudio, quo prope metum res fuerat. Ad sepulturam inde suorum nequaquam paribus animis vertuntur; quippe imperio alteri aucti, alteri ditionis alienæ facti. Sepulcra exstant, quo quisque loco cecidit: duo Romana uno loco propius Albam,

tria Albana Romam versus; sed distantia locis, et ut pugnatum est.

22. Exercitus inde domum abductus. Princeps Horatius ibat, trigemina spolia præ se gerens. Cui soror virgo, quæ desponsa uni ex Curiatiis fuerat, obvia ante portam Capenam fuit: cognitoque super humeros fratris paludamento sponsi, quod ipsa confecerat, solvit crines, et flebiliter nomine sponsum mortuum appellat. Movet feroci juveni animum comploratio sororis in victoria sua tantoque gaudio publico. Stricto itaque gladio, simul verbis increpans, transfigit puellam. 'Abi hinc cum immaturo amore ad sponsum,' inquit, 'oblita fratrum mortuorum vivique, oblita patriæ. Sic eat, quæcunque Romana lugebit hostem.' Atrox visum id facinus Patribus plebique; sed recens meritum facto obstabat: tamen raptus in jus ad regem. Rex, ne ipse tam tristis ingratique ad vulgus judicii, aut secundum judicium supplicii auctor esset, concilio populi advocato, 'Duumviros,' inquit, 'qui Horatio perduellionem judicent, secundum legem facio.' Lex horrendi carminis erat. 'Duumviri perduellionem judicent. Si a duumviris provocarit, provocatione certato: si vincent, caput obnubito: infelici arbori reste suspendito: verberato vel intra pomœrium vel extra pomœrium.' Hac lege duumviri creati: tum alter ex his, 'P. Horati, tibi perduellionem judico,' inquit. 'I, lictor, colliga manus.' Accesserat lictor, injiciebatque laqueum. Tum Horatius, auctore Tullo, clemente legis interprete, 'Provoco,' inquit. Ita de provocatione certatum ad populum est. Moti homines sunt in eo judicio, maxime P. Horatio patre proclamante, se filiam jure cæsam judicare: ni ita esset, patrio jure in filium animadversurum fuisse.

Orabat deinde, ne se, quem paullo ante cum egregia stirpe conspexissent, orbum liberis facerent. Inter hæc senex, juvenem amplexus, spolia Curiatiorum fixa eo loco, qui nunc Pila Horatia appellatur, ostentans, 'Hunccine,' aiebat, 'quem modo decoratum ovantemque victoria incedentem vidistis, Quirites, eum sub furca vinctum inter verbera et cruciatus videre potestis? I, lictor, colliga manus, quæ paullo ante armatæ imperium populo Romano pepererunt. I, caput obnube liberatoris urbis hujus: arbori infelici suspende: verbera vel intra pomœrium, modo inter illa pila et spolia hostium; vel extra pomœrium, modo inter sepulcra Curiatiorum. Quo enim ducere hunc juvenem potestis, ubi non sua decora eum a tanta fœditate supplicii vindicent?' Non tulit populus nec patris lacrimas, nec ipsius parem in omni periculo animum: absolveruntque admiratione magis virtutis, quam jure causæ.

23. Nec diu pax Albana mansit. Mettus, ut prius in bello pacem, sic in pace bellum quærens, quia suæ civitati animorum plus, quam virium, cernebat esse, ad bellum palam gerendum alios concitat populos: suis per speciem societatis proditionem reservat. Fidenates, colonia Romana, Veientibus sociis consilii assumptis, pacto transitionis Albanorum ad bellum atque arma incitantur. Quum Fidenæ aperte descissent, Tullus, Metto exercituque ejus ab Alba accito, contra hostes ducit. Ubi Anienem transiit, ad confluentes collocat castra. Inter eum locum et Fidenas Veientium exercitus Tiberim transierat. Hi prope flumen tenuere dextrum cornu: in sinistro Fidenates propius montes consistunt. Tullus adversus Veientem hostem dirigit suos: Albanos contra legionem Fidenatium collocat.

Albano non plus animi erat quam fidei. Nec manere ergo, nec transire aperte ausus, sensim ad montes succedit. Miraculo primo esse Romanis, qui proximi steterant, ut nudari latera sua sociorum digressu senserunt: inde eques citato equo nuntiat regi, abire Albanos. Tullus in re trepida duodecim vovit Salios, fanaque Pallori ac Pavori. Equitem clara increpans voce, ut hostes exaudirent, redire in prœlium jubet: Nihil trepidatione opus esse: suo jussu circumduci Albanum exercitum, ut Fidenatium nuda terga invadant. Idem imperat, ut hastas equites erigere jubeat. Id factum magnæ parti peditum Romanorum conspectum abeuntis Albani exercitus intersæpsit: qui viderant, id quod ab rege auditum erat rati, eo acrius pugnant. Terror ad hostes transit. Et audiverant clara voce dictum, et magna pars Fidenatium Latine sciebant. Itaque, ne subito ex collibus decursu Albanorum intercluderentur ab oppido, terga vertunt. Instat Tullus, fusoque Fidenatium cornu in Veientem, alieno pavore perculsum, ferocior redit. Nec illi tulere impetum: sed ab effusa fuga flumen objectum a tergo arcebat. Quo postquam fuga inclinavit, alii, arma fœde jactantes, in aquam cæci ruebant: alii, dum cunctantur in ripa, inter fugæ pugnæque consilium oppressi. Non alia ante Romana pugna atrocior fuit.

24. Tum Albanus exercitus, spectator certaminis, deductus in campos. Mettus Tullo devictos hostes gratulatur: contra Tullus Mettum benigne alloquitur. Postero die vocari ad concionem utrumque exercitum jubet. Prœcones, ab extremo orsi, primos excivere Albanos. Hi, novitate etiam rei moti, ut regem Romanum concionantem audirent, proximi constitere. Ex

composito armata circumdatur Romana legio: centurionibus datum negotium erat, ut sine mora imperia exsequerentur. Tum ita Tullus infit: 'Romani, hesterno die dimicatum est non magis cum hostibus, quam, quæ dimicatio major atque periculosior est, cum proditione ac perfidia sociorum. Nam, ne vos falsa opinio teneat, injussu meo Albani subiere ad montes. Nec ea culpa, quam arguo, omnium Albanorum est. Mettus ille est ductor itineris hujus, Mettus idem hujus machinator belli, Mettus fœderis Romani Albanique ruptor.' Centuriones armati Mettum circumsistunt: rex cætera, ut orsus erat, peragit: 'Albani, populum omnem Albanum Romam traducere in animo est; civitatem dare plebi; primores in Patres legere; unam urbem, unam rempublicam facere. Ut ex uno quondam in duos populos divisa Albana res est, sic nunc in unum redeat.' Ad hæc Albana pubes, inermis ab armatis sæpta, in variis voluntatibus, communi tamen metu cogente, silentium tenet. Tum Tullus: 'Mette Fuffeti,' inquit, 'ut paullo ante animum inter Fidenatem Romanamque rem ancipitem gessisti, ita jam corpus passim distrahendum dabis.' Exinde, duabus admotis quadrigis, in currus earum distentum illigat Mettum: deinde in diversum iter equi concitati, lacerum in utroque curru corpus, qua inhæserant vinculis membra, portantes.

25. Inter hæc jam præmissi Albam erant equites, qui multitudinem traducerent Romam. Legiones deinde ductæ ad diruendam urbem passim publica privataque omnia tecta adæquant solo, unaque hora quadringentorum annorum opus, quibus Alba steterat, excidio ac ruinis dedere. Templis tamen deum (ita enim edictum ab rege fuerat) temperatum est.

Roma interim crescit Albæ ruinis. Duplicatur civium numerus: Cælius additur urbi mons; et, quo frequentius habitaretur, eam sedem Tullus regiæ capit, ibique habitavit. Mox, viribus auctis fidens, Sabinis bellum indixit, eosque non sine magna cæde devicit.

Haud ita multo post pestilentia laboratum est. Unde quum pigritia militandi oreretur, nulla tamen ab armis quies dabatur ab bellicoso rege, donec ipse quoque longinquo morbo est implicitus. Tunc adeo fracti simul cum corpore sunt spiritus illi feroces, ut, qui nihil ante ratus esset minus regium quam sacris dedere animum, repente omnibus magnis parvisque superstitionibus obnoxius degeret, religionibusque etiam populum impleret. Sed non rite inita aut curata tradunt ea sacra esse; itaque ira Jovis, sollicitati prava religione, regem fulmine ictum cum domo conflagrasse. Tullus magna gloria belli regnavit annos duos et triginta.

26. Mortuo Tullo, res, ut institutum jam inde ab initio erat, ad Patres redierat: hique interregem nominaverant. Quo comitia habente, Ancum Marcium regem populus creavit: Patres fuere auctores. Numæ Pompilii regis nepos, filia ortus, Ancus Marcius erat. Qui, ut regnare cœpit, avitæ gloriæ memor, omnia sacra ex commentariis Numæ pontificem in album relata proponere in publico jubet. Inde et civibus otii cupidis et finitimis civitatibus facta spes, in avi mores atque instituta regem abiturum. Igitur Latini, cum quibus, Tullo regnante, ictum fœdus erat, sustulerant animos: et, quum incursionem in agrum Romanum fecissent, repetentibus res Romanis superbe responsum reddunt; desidem Romanum regem inter sacella et

aras acturum esse regnum rati. Medium erat in Anco ingenium, et Numæ et Romuli memor. Quare, demandata cura sacrorum flaminibus sacerdotibusque aliis, exercitu novo conscripto profectus Politorium, urbem Latinorum, vi cepit; secutusque morem regum priorum, qui rem Romanam auxerant hostibus in civitatem accipiendis, multitudinem omnem Romam traduxit. Et quum circa Palatium, sedem veterum Romanorum, Sabini Capitolium atque arcem, Cælium montem Albani implessent; Aventinum novæ multitudini datum. Janiculum quoque adjectum; non inopia loci, sed ne quando ea arx hostium esset. Id non muro solum, sed etiam, ob commoditatem itineris, ponte sublicio, tum primum in Tiberi facto, conjungi urbi placuit. Nec urbs tantum hoc rege crevit, sed etiam ager finesque. Silva Mæsia Veientibus adempta, usque ad mare imperium prolatum, et in ore Tiberis Ostia urbs condita.

27. Anco regnante, Lucumo, vir impiger ac divitiis potens, Romam commigravit. Damarati Corinthii filius erat; qui, ob seditiones domo profugus, quum Tarquiniis forte consedisset, uxore ibi ducta, duos filios genuit. Nomina his Lucumo atque Aruns fuerunt. Aruns prior, quam pater, moritur. Lucumo superfuit patri, bonorum omnium hæres. Cui quum divitiæ jam animos facerent, auxit ducta in matrimonium Tanaquil, summo loco nata, et quæ haud facile iis, in quibus nata erat, humiliora sineret ea, quæ innupsisset. Spernentibus Etruscis Lucumonem, exsule advena ortum, ferre indignitatem non potuit: oblitaque ingenitæ erga patriam caritatis, dummodo virum honoratum videret, consilium migrandi ab Tarquiniis

cepit. Sublatis itaque rebus commigrant Romam; rati in novo populo, ubi omnis repentina atque ex virtute nobilitas sit, futurum locum forti ac strenuo viro. Ad Janiculum forte ventum erat. Ibi ei, carpento sedenti cum uxore, aquila, suspensis demissa leniter alis, pileum aufert: superque carpentum cum magno clangore volitans, rursus, velut ministerio divinitus missa, capiti apte reponit: inde sublimis abiit. Accepisse id augurium læta dicitur Tanaquil, perita, ut vulgo Etrusci, cælestium prodigiorum mulier. Excelsa et alta sperare complexa virum jubet: eam alitem deorum nuntiam venisse; regnum magnamque fortunam portendere. Has spes cogitationesque secum portantes, urbem ingressi sunt; domicilioque ibi comparato, L. Tarquinum Priscum edidere nomen. Romanis conspicuum eum novitas divitiæque faciebant: et ipse fortunam benigno alloquio, comitate invitandi, beneficiisque, quos poterat, sibi conciliando, adjuvabat; donec in regiam quoque de eo fama perlata est: notitiamque eam brevi, apud regem liberaliter dextreque obeundo officia, in familiaris amicitiæ adduxerat jura, ut publicis pariter ac privatis consiliis belli domique interesset: et, per omnia expertus, postremo tutor etiam liberis regis testamento institueretur.

28. Regnavit Ancus annos quattuor et viginti, cuilibet superiorum regum belli pacisque et artibus et gloria par. Jam filii prope puberem ætatem erant: Tarquinium tamen ingenti consensu populus Romanus regnare jussit. Hic, non minus regni sui firmandi, quam augendæ reipublicæ, memor, centum in Patres legit; qui deinde minorum gentium sunt appellati:

factio haud dubia regis, cujus beneficio in curiam venerant. Bellum primum cum Latinis gessit, et oppidum ibi Apiolas vi cepit: prædaque magna inde revecta ludos maximos, qui Romani dicti sunt, instituit. Tum primum circo, qui nunc Maximus dicitur, designatus locus est: loca divisa Patribus equitibusque, ubi spectacula sibi quisque facerent; fori appellati. Ab eodem rege et circa forum privatis ædificanda divisa sunt loca; porticus tabernæque factæ.

29. Muro quoque lapideo circumdare urbem parabat, quum Sabinum bellum cœptis intervenit: adeoque ea subita res fuit, ut prius Anienem transirent hostes, quam obviam ire ac prohibere exercitus Romanus posset. Itaque trepidatum Romæ est: et primo dubia victoria magna utrimque cæde pugnatum est. Reductis deinde in castra hostium copiis, datoque spatio Romanis ad comparandum de integro bellum, Tarquinius, equitem maxime suis deesse viribus ratus, ad Ramnes, Titienses, Luceres, quas centurias Romulus scripserat, addere alias constituit, suoque insignes relinquere nomine. Id quum vetaret fieri Attus Navius, inclutus ea tempestate augur, rex, ira motus, eludensque artem, 'Agedum,' inquit, 'divine tu, inaugura, fierine possit, quod nunc ego mente concipio.' Quum ille, in augurio rem expertus, profecto futuram dixisset; 'Atqui hoc animo agitavi,' inquit, 'te novacula cotem discissurum. Cape hæc, et perage, quod aves tuæ fieri posse portendunt.' Tum illum haud cunctanter discidisse cotem ferunt. Rex, miraculo rei admonitus, de equitum centuriis nihil mutavit; sed numerum equitum in singulis centuriis duplicavit. Hac parte copiarum aucta, iterum cum Sabinis confligitur;

qui prœlio bis fusi, perditis jam prope rebus, pacem petiere.

30. Bello Sabino perfecto, Tarquinius triumphans Romam rediit. Inde Latinis bellum fecit: ubi nusquam ad universæ rei dimicationem ventum est. Ad singula oppida circumferendo arma, omne nomen Latinum domuit. Pace deinde facta, urbem muro lapideo, cujus exordium operis Sabino bello turbatum erat, cingere parat: et infima urbis loca cloacis in Tiberim ductis siccat: et aream ad ædem in Capitolio Jovis, quam voverat bello Sabino, jam præsagiente animo futuram olim amplitudinem loci, occupat fundamentis.

31. Eo tempore in regia prodigium visu eventuque mirabile fuit. Puero dormienti, cui Servio Tullio nomen fuit, caput arsisse ferunt multorum in conspectu. Plurimo igitur clamore inde orto excitos reges: et quum quidam familiarium aquam ad restinguendum ferret, ab regina retentum: sedatoque eam tumultu moveri vetuisse puerum; donec sua sponte experrectus esset. Mox cum somno et flammam abiisse. Tum abducto in secretum viro Tanaquil, 'Viden' tu puerum hunc,' inquit, 'quem tam humili cultu educamus? Scire licet, hunc lumen quondam rebus nostris dubiis futurum, præsidiumque regiæ afflictæ: proinde eum omni indulgentia nostra nutriamus.' Itaque Tarquinius puerum in summa caritate atque honore habuit, erudiitque artibus, quibus ingenia ad magnæ fortunæ cultum excitantur. Juvenis evasit vere indolis regiæ: nec, quum quæreretur gener Tarquinio, quisquam Romanæ juventutis ulla arte conferri potuit: filiamque ei suam rex despondit.

32. Duodequadragesimo ferme anno, ex quo regnare cœperat Tarquinius, non apud regem modo, sed apud Patres plebemque, maximo honore Ser. Tullius erat. Tum Anci filii duo, qui semper pro indignissimo habuerant, se patrio regno tutoris fraude pulsos, rati ne ab Tarquinio quidem ad se rediturum regnum, regi insidias parant. Ex pastoribus duo ferocissimi, delecti ad facinus, in vestibulo regiæ specie rixæ in se omnes apparitores regios convertunt: inde, quum ambo regem appellarent, clamorque eorum penitus in regiam pervenisset, vocati ad regem pergunt. Primo uterque vociferari, et certatim alter alteri obstrepere: coerciti ab lictore, et jussi invicem dicere, tandem obloqui desistunt. Unus rem ex composito orditur. Quum intentus in eum se rex totus averteret, alter elatam securim in caput dejecit: relictoque in vulnere telo, ambo se foras ejiciunt. Tarquinium moribundum quum qui circa erant excepissent, illos fugientes lictores comprehendunt. Clamor inde concursusque populi mirantium quid rei esset. Tanaquil inter tumultum claudi regiam jubet, arbitros ejicit. Servio propere accito quum pæne exsanguem virum ostendisset, dextram tenens orat, ne inultam mortem soceri esse sinat. 'Tuum est,' inquit, 'Servi, si vir es, regnum; non eorum, qui alienis manibus pessimum facinus fecere. Erige te, deosque duces sequere, qui clarum hoc fore caput divino quondam circumfuso igni portenderunt. Nunc te illa cælestis excitet flamma: nunc expergiscere vere. Et nos peregrini regnavimus. Qui sis, non unde natus sis, reputa. Si tua re subita consilia torpent, at tu mea sequere.' Quum clamor impetusque multitudinis vix sustineri posset, ex superiore parte

ædium per fenestras populum Tanaquil alloquitur. Jubet bono animo esse: sopitum fuisse regem subito ictu: ferrum haud alte in corpus descendisse: jam ad se rediisse. Inspectum vulnus, absterso cruore: omnia salubria esse: confidere, propediem ipsum eos visuros. Interim Ser. Tullio jubere populum dicto audientem esse. Eum jura redditurum, obiturumque alia regis munia esse. Servius cum trabea et lictoribus prodit; ac, sede regia sedens, alia decernit, de aliis consulturum se regem esse simulat. Itaque, per aliquot dies, quum jam exspirasset Tarquinius, celata morte, per speciem alienæ fungendæ vicis suas opes firmavit. Tum demum morte vulgata Servius voluntate Patrum regnavit.

33. Nec jam publicis magis consiliis Servius, quam privatis, munire opes. Et ne, qualis Anci liberum animus adversus Tarquinium fuerat, talis adversus se Tarquini liberum esset, duas filias juvenibus regiis, Lucio atque Arunti Tarquiniis, jungit. Mox bellum cum Veientibus aliisque Etruscis sumptum, in quo et virtus et fortuna enituit Tulli: fusoque ingenti hostium exercitu rex Romam rediit. Aggrediturque inde ad pacis longe maximum opus: ut, quemadmodum Numa divini auctor juris fuisset, ita Servium conditorem omnis in civitate discriminis ordinumque, quibus inter gradus dignitatis fortunæque aliquid interlucet, posteri fama ferrent. Censum enim instituit, rem saluberrimam tanto futuro imperio: et ex censu classes centuriasque descripsit. Millia octoginta eo tempore civium censa esse dicuntur. Ad eam multitudinem urbs quoque amplificanda visa est. Addit duos colles, Quirinalem Viminalemque. Inde

deinceps auget Esquilias : ibique ipse, ut loco dignitas fieret, habitat.

34. Dum res urbanas ita formabat et ad belli et ad pacis usus, invidia regni inter domesticos infida omnia atque infesta faciebat. Duobus, ut ante dictum est, Tarquiniis, quorum alter erat mitis, alter ferocis ingenii, duæ Tulliæ, regis filiæ, nupserant, et ipsæ longe dispares moribus. Nec similis simili ceciderat. Tullia minor, femina pravæ ambitionis, suum conjugem perosa Aruntem, et tota in alterum similitudine versa Tarquinium, eum mirari, eum virum dicere, nullis verborum contumeliis parcere, postremo omnia ultima hortari. Celeriter adolescentem suæ temeritatis implet. Lucius Tarquinius et Tullia minor, quum prope continuatis funeribus domos vacuas novo matrimonio fecissent, junguntur nuptiis, magis non prohibente Servio, quam approbante. Tum vero indies infestior Tulli senectus, infestius cœpit regnum esse. Jam enim ab scelere ad aliud spectare mulier scelus : nec nocte nec interdiu virum conquiescere pati, ne gratuita præterita parricidia essent. His muliebribus instinctus furiis, Tarquinius circumire et prensare Patres ; allicere donis juvenes ; tum de se ingentia pollicendo, tum regis criminibus, omnibus locis crescere.

35. Postremo, ut jam agendæ rei tempus visum est, stipatus agmine armatorum, in forum irrupit ; inde, omnibus perculsis pavore, in regia sede pro curia sedens, Patres in curiam per præconem ad regem Tarquinium citari jussit. Quum convenissent, et Tarquinio concionanti Servius, trepido nuntio excitatus, intervenisset, extemplo a vestibulo curiæ magna

voce exclamat, 'Quid hoc, Tarquini, rei est? qua tu audacia, me vivo, vocare ausus es Patres? aut in sede considere mea?' Quum ille ferociter ad hæc, se patris sui tenere sedem, respondisset, clamor ab utriusque fautoribus oritur, et concursus populi fiebat in curiam: apparebatque regnaturum qui vicisset. Tum Tarquinius, necessitate jam ipsa cogente ultima audere, multo et ætate et viribus validior, medium arripit Servium; elatumque e curia in inferiorem partem per gradus dejicit. Inde ad cogendum senatum in curiam redit. Fit fuga regis apparitorum atque comitum. Ipse prope exsanguis quum domum se reciperet, ab iis, qui missi ab Tarquinio erant, interficitur. Creditur, quia non abhorret a cetero scelere, admonitu Tulliæ id factum. Carpento certe (id quod satis constat) in forum invecta, nec reverita cœtum virorum, evocavit virum e curia, regemque prima appellavit. A quo facessere jussa ex tanto tumultu quum se domum reciperet, repente inhibuit frenos is, qui jumenta agebat, jacentemque dominæ Servium trucidatum ostendit. Fœdum inhumanumque inde traditur scelus, monumentoque locus est: Sceleratum vicum vocant, quo amens, agitantibus furiis sororis ac viri, Tullia per patris corpus carpentum egisse fertur, partemque sanguinis ac cædis paternæ cruento vehiculo, contaminata ipsa respersaque, ad penates suos virique sui tulisse.

Ser. Tullius regnavit annos quattuor et quadraginta, ita ut bono etiam moderatoque succedenti regi difficilis æmulatio esset. Ceterum id quoque ad gloriam accessit, quod cum illo simul justa ac legitima regna occiderunt.

36. Inde L. Tarquinius regnare occepit, cui Superbo cognomen facta indiderunt. Is primores Patrum, quos Servii rebus favisse credebat, interfecit: et conscius male quærendi regni ab se ipso adversus se exemplum capi posse, armatis corpus circumsæpsit. Neque enim ad jus regni quicquam præter vim habebat; ut qui neque populi jussu, neque auctoribus Patribus regnaret. Eo accedebat, ut in caritate civium nihil spei reponenti metu regnum tutandum esset: quem ut pluribus incuteret, cognitiones capitalium rerum sine consiliis per se solus exercebat: perque eam causam occidere, in exsilium agere, bonis multare poterat non suspectos modo aut invisos, sed unde nihil aliud, quam prædam, sperare posset. Ita Patrum præcipue numero imminuto statuit nullos in Patres legere: quo contemptior paucitate ipsa ordo esset, minusque per se nihil agi indignarentur. Hic enim regum primus traditum a prioribus morem de omnibus senatum consulendi solvit: domesticis consiliis rempublicam administravit: bellum, pacem, fœdera, societates per se ipse, cum quibus voluit, injussu populi ac senatus, fecit diremitque. Latinorum sibi maxime gentem conciliabat, ut peregrinis quoque opibus tutior inter cives esset: neque hospitia modo cum primoribus eorum, sed affinitates quoque jungebat. Octavio Mamilio Tusculano—is longe princeps Latini nominis erat, si famæ credimus, ab Ulixe deaque Circe oriundus—ei Mamilio filiam nuptum dat; perque eas nuptias multos sibi cognatos amicosque ejus conciliat.

37. Nec, ut injustus in pace rex, ita dux belli pravus fuit. Is primus Volscis bellum movit, Suessamque Pometiam ex his vi cepit. Ubi quum divendenda

præda quadraginta talenta argenti aurique refecisset, concepit animo eam amplitudinem Jovis templi, quæ digna deum hominumque rege, quæ Romano imperio, quæ ipsius etiam loci majestate esset. Captivam pecuniam in ædificationem ejus templi seposuit.

Excepit deinde eum lentius spe bellum, quo Gabios, propinquam urbem, nequicquam vi adortus, quum obsidendi quoque urbem spes pulso a mœnibus adempta esset, postremo minime arte Romana, fraude ac dolo, aggressus est. Nam quum, velut posito bello, fundamentis templi jaciendis aliisque urbanis operibus intentum se esse simularet, Sextus filius ejus, qui minimus ex tribus erat, transfugit ex composito Gabios, patris in se sævitiam intolerabilem conquerens. Benigne ab Gabinis exceptus, et in consilia publica adhibitus, dux ad ultimum belli legitur. Ibi quum, inscia multitudine quid ageretur, prœlia parva inter Romam Gabiosque fierent, quibus plerumque Gabina res superior esset; tum certatim summi infimique Gabinorum Sex. Tarquinium dono deum sibi missum ducem credere. Apud milites vero obeundo pericula ac labores, pariter prædam munifice largiendo, tanta caritate esse, ut non pater Tarquinius potentior Romæ, quam filius Gabiis esset. Itaque, postquam satis virium collectum ad omnes conatus videbat, tum e suis unum sciscitatum Romam ad patrem mittit, quidnam se facere vellet. Huic nuntio, quia, credo, dubiæ fidei videbatur, nihil voce responsum est. Rex, velut deliberabundus, in hortum ædium transit, sequente nuntio filii: ibi, inambulans tacitus, summa papaverum capita dicitur baculo decussisse. Interrogando exspectandoque responsum nuntius fessus, ut re imperfecta, redit Gabios;

quæ dixerit ipse, quæque viderit, refert: seu ira, seu odio, seu superbia insita ingenio, nullam eum vocem emisisse. Sexto ubi quid vellet parens patuit, primores civitatis, criminando alios apud populum, alios clam interfecit. Quidam in exsilium acti sunt; absentiumque bona juxta atque interemptorum divisui fuere. Largitionis inde prædæque et dulcedine privati commodi sensus malorum publicorum adimi; donec, orba consilio auxilioque, Gabina res regi Romano sine ulla dimicatione in manum traditur.

38. Gabiis receptis, Tarquinius pacem cum Æquorum gente fecit; fœdus cum Tuscis renovavit. Inde ad negotia urbana animum convertit; quorum erat primum, ut Jovis templum in monte Tarpeio monumentum regni sui nominisque relinqueret. At quum Pometinæ manubiæ, quæ perducendo ad culmen operi destinatæ erant, vix in fundamenta suppeditarent, intentus perficiendo templo, fabris undique ex Etruria accitis, non pecunia solum ad id publica est usus, sed operis etiam ex plebe. Qui quum naud parvus et ipse militiæ adderetur labor, minus tamen plebs gravabatur, se templa deum exædificare manibus suis, quam postquam et ad alia, ut specie minora, sic laboris aliquanto majoris, traducebatur opera; foros in circo faciendos, cloacamque maximam, receptaculum omnium purgamentorum urbis, sub terram agendam: quibus duobus operibus vix nova hæc magnificentia quicquam adæquare potuit.

39. Hæc agenti portentum terribile visum. Anguis, ex columna lignea elapsus, quum terrorem fugamque in regiam fecisset, ipsius regis non tam subito pavore perculit pectus, quam anxiis implevit curis. Itaque, quum ad publica prodigia Etrusci tantum vates adhibe-

rentur, hoc velut domestico exterritus visu, Delphos ad maxime inclutum in terris oraculum mittere statuit: neque responsa sortium ulli alii committere ausus, duos filios per ignotas ea tempestate terras, ignotiora maria, in Græciam misit. Titus et Aruns profecti. Comes his additus L. Junius Brutus, Tarquinia sorore regis natus, juvenis longe alius ingenio, quam cujus simulationem induerat. Is, quum primores civitatis, in quibus fratrem suum ab avunculo interfectum audisset, neque in animo suo quicquam regi timendum, neque in fortuna concupiscendum relinquere statuit, contemptuque tutus esse, ubi in jure parum præsidii esset. Ergo ex industria factus ad imitationem stultitiæ, quum se suaque prædæ esse regi sineret, Bruti quoque haud abnuit cognomen: ut sub ejus obtentu cognominis liberator ille populi Romani animus latens opperiretur tempora sua. Is tum ab Tarquiniis ductus Delphos, ludibrium verius quam comes, aureum baculum, inclusum corneo cavato ad id baculo, tulisse donum Apollini dicitur, per ambages effigiem ingenii sui. Quo postquam ventum est, perfectis patris mandatis, cupido incessit animos juvenum sciscitandi, ad quem eorum regnum Romanum esset venturum. Ex infimo specu vocem redditam ferunt: 'Imperium summum Romæ habebit, qui vestrum primus, o juvenes, osculum matri tulerit.' Tarquinii, ut Sextus, qui Romæ relictus fuerat, ignarus responsi expersque imperii esset, rem summa ope taceri jubent: ipsi inter se, uter prior, quum Romam redissent, matri osculum daret, sorti permittunt. Brutus, alio ratus spectare Pythicam vocem, velut si prolapsus cecidisset, terram osculo contigit: scilicet, quod ea communis mater omnium mortalium esset. Reditum inde

Romam, ubi adversus Rutulos bellum summa vi parabatur.

40. Ardeam Rutuli habebant, gens, ut in ea regione atque in ea ætate, divitiis præpollens : eaque ipsa causa belli fuit, quod rex Romanus tum ipse ditari, exhaustus magnificentia publicorum operum, tum præda delinire popularium animos studebat: præter aliam superbiam regno infestos etiam quod se in fabrorum ministeriis ac servili tam diu habitos opere ab rege indignabantur. Tentata res est, si primo impetu capi Ardea posset : ubi id parum processit, obsidione munitionibusque cœpti premi hostes. In iis stativis, ut fit longo magis quam acri bello, satis liberi commeatus erant : primoribus tamen magis, quam militibus. Regii quidem juvenes interdum otium conviviis comissationibusque inter se terebant. Forte potantibus his apud Sex. Tarquinium, ubi et Collatinus cœnabat Tarquinius, Egerii filius, incidit de uxoribus mentio : suam quisque laudare miris modis. Inde certamine accenso, Collatinus negat, verbis opus esse : paucis id quidem horis posse sciri, quantum ceteris præstet Lucretia sua. ' Quin, si vigor juventæ inest, conscendimus equos, invisimusque præsentes nostrarum ingenia ? ' Incaluerant vino. ' Age sane,' omnes. Citatis equis avolant Romam. Quo quum, primis se intendentibus tenebris, pervenissent, pergunt inde Collatiam : ubi Lucretiam, haudquaquam ut regias nurus, quas in convivio luxuque cum æqualibus viderant tempus terentes, sed nocte sera deditam lanæ inter lucubrantes ancillas in medio ædium sedentem inveniunt. Muliebris certaminis laus penes Lucretiam fuit. Adveniens vir Tarquiniique excepti benigne : victor maritus comiter invitat regios juvenes. Ibi Sex.

Tarquinium mala libido Lucretiæ per vim stuprandæ capit: tum forma, tum spectata castitas incitat. Et tum quidem ab nocturno juvenili ludo in castra redeunt.

41. Paucis interjectis diebus, Sex. Tarquinius, inscio Collatino, cum comite uno Collatiam venit. Ubi exceptus benigne ab ignaris consilii, quum post cœnam in hospitale cubiculum deductus esset, amore ardens, postquam satis tuta circa, sopitique omnes videbantur, stricto gladio ad dormientem Lucretiam venit, sinistraque manu mulieris pectore oppresso, 'Tace, Lucretia,' inquit, 'Sex. Tarquinius sum; ferrum in manu est: moriere, si emiseris vocem.' Quum pavida ex somno mulier nullam opem prope, mortem imminentem videret; tum Tarquinius fateri amorem, orare, miscere precibus minas, versare in omnes partes muliebrem animum. Ubi obstinatam videbat, et ne mortis quidem metu inclinari, addit ad metum dedecus: cum mortua jugulatum servum positurum ait, ut in sordido adulterio necata dicatur. Quo terrore quum vicisset obstinatam pudicitiam, profectusque inde esset, Lucretia, mæsta tanto malo, nuntium Romam eundem ad patrem, Ardeamque ad virum mittit, ut cum singulis fidelibus amicis veniant; rem atrocem incidisse. Sp. Lucretius cum P. Valerio Volesi filio, Collatinus cum L. Junio Bruto venit; cum quo forte Romam rediens ab nuntio uxoris erat conventus. Lucretiam sedentem mæstam in cubiculo inveniunt. Adventu suorum lacrimæ obortæ: quærentique viro, 'Satin' salvæ?' 'Minime,' inquit; 'quid enim salvi est mulieri, amissa pudicitia? Vestigia viri alieni, Collatine, in lecto sunt tuo. Ceterum corpus est tantum violatum, animus insons; mors

testis erit. Sed date dextras fidemque, haud impune adultero fore. Sextus est Tarquinius, qui hostis pro hospite priore nocte vi armatus mihi sibique, si vos viri estis, pestiferum hinc abstulit gaudium.' Dant ordine omnes fidem: consolantur ægram animi, avertendo noxam ab coacta in auctorem delicti; mentem peccare, non corpus; et unde consilium abfuerit, culpam abesse. 'Vos,' inquit, 'videritis quid illi debeatur: ego me, etsi peccato absolvo, supplicio non libero. Nec ulla deinde impudica Lucretiæ exemplo vivet.' Cultrum, quem sub veste abditum habebat, eum in corde defigit: prolapsaque in vulnus, moribunda cecidit. Conclamant vir paterque. Brutus, illis luctu occupatis, cultrum, ex vulnere Lucretiæ extractum, manantem cruore præ se tenens, 'Per hunc,' inquit, 'castissimum ante regiam injuriam sanguinem juro; vosque, dii, testes facio, me L. Tarquinium Superbum, cum scelerata conjuge et omni liberorum stirpe, ferro, igni exsecuturum: nec illos nec alium quemquam regnare Romæ passurum.' Cultrum deinde Collatino tradit; inde Lucretio ac Valerio, stupentibus miraculo rei, unde novum in Bruti pectore ingenium. Ut præceptum erat, jurant: totique ab luctu versi in iram, Brutum, jam inde ad expugnandum regnum vocantem, sequuntur ducem.

42. Elatum domo Lucretiæ corpus in forum deferunt, concientque miraculo, ut fit, rei novæ atque indignitate homines: pro se quisque scelus regium ac vim queruntur. Ferocissimus quisque juvenum cum armis voluntarius adest: sequitur et cetera juventus. Inde, pari præsidio relicto Collatiæ ad portas, custodibusque datis, ne quis eum motum regibus nuntiaret, ceteri armati, duce Bruto, Romam profecti. Ubi eo

ventum est, quacunque incedit, armata multitudo pavorem ac tumultum facit. Nec minorem motum animorum Romæ tam atrox res facit, quam Collatiæ fecerat. Ergo ex omnibus locis urbis in forum concurritur. Quo simul ventum est, præco ad tribunum Celerum, in quo tum magistratu forte Brutus erat, populum advocavit. Ibi oratio habita, nequaquam ejus pectoris ingeniique, quod simulatum ad eam diem fuerat, de vi ac libidine Sex. Tarquinii, de stupro infando Lucretiæ et miserabili cæde, de orbitate Tricipitini, cui morte filiæ causa mortis indignior ac miserabilior esset. Addita superbia regis, miseriæque et labores plebis, in fossas cloacasque exhauriendas demersæ. Romanos homines, victores omnium circa populorum, opifices ac lapicidas pro bellatoribus factos. Indigna Ser. Tullii regis memorata cædes, et invecta corpori patris nefando vehiculo filia; invocatique ultores parentum dii. His memoratis incensam multitudinem perpulit, ut imperium regi abrogaret, exsulesque esse juberet L. Tarquinium cum conjuge ac liberis. Ipse, junioribus, qui ultro nomina dabant, lectis armatisque, ad concitandum inde adversus regem exercitum Ardeam in castra est profectus; imperium in urbe Lucretio, præfecto urbis jam ante ab rege instituto, relinquit. Inter hunc tumultum Tullia domo profugit, exsecrantibus, quacunque incedebat, invocantibusque parentum furias viris mulieribusque.

43. Harum rerum nuntiis in castra perlatis, quum re nova trepidus rex pergeret Romam ad comprimendos motus, flexit viam Brutus (senserat enim adventum) ne obvius fieret; eodemque fere tempore, diversis itineribus, Brutus Ardeam, Tarquinius Romam, venerunt.

Tarquinio clausæ portæ, exsiliumque indictum: liberatorem urbis læta castra accepere: exactique inde liberi regis. Duo patrem secuti sunt, qui exsulatum Cære in Etruscos ierunt. Sex. Tarquinius, Gabios, tanquam in suum regnum, profectus, ab ultoribus veterum simultatum, quas sibi ipse cædibus rapinisque conciverat, est interfectus.

L. Tarquinius Superbus regnavit annos quinque et viginti. Regnatum Romæ ab condita urbe ad liberatam annos ducentos quadraginta quattuor. Duo consules inde comitiis centuriatis a præfecto urbis creati sunt, L. Junius Brutus et L. Tarquinius Collatinus.

NOTES.

INTRODUCTORY.

THE following remarks, taken from my "Help to Latin Grammar," will serve to explain certain terms which are used in the Notes, and to give some idea of the general principles on which the Notes are constructed. If not suited to the pupil at first starting, they may be explained to him at the discretion of the teacher.

1. A Noun is the name of an object; that is, of anything which we can see, hear, taste, touch, smell, or in any way think of.

[The word 'object' is used by grammarians in two senses. In both it means 'a thing laid before,' being derived from *objectum*, the perfect passive participle of the verb *objicio*, 'lay before.' The difference of meaning results from a different word being understood after *objectum*.

a. If we understand *menti*, object means 'anything whatever laid before the mind;' that is, anything whatever that we can perceive with the senses, or in any way think of. It is in this sense that a noun may be defined as the name of an object; and in this sense* only is the word 'object' used in the following pages.

b. If we understand *actioni* after *objectum*, object means 'that which is laid before and exposed to the action denoted by a verb.' I have not used the word in this sense, both for fear of confusing it with the former sense, and because it does not appear to me to convey a strictly accurate idea.]

2. Cases are, Certain forms which the noun passes through, in order to show the circumstances in which the object, named by the noun, is placed.

The circumstances in which an object may be placed are very

* We might use in this sense, if we took its original and proper meaning, the English word 'thing.' For the noun 'thing' is connected with the verb 'think,' as *res* is with *reor* in Latin, and *ding* with *denken* in German: and means, as those words do, 'anything whatever thought of;' which is the exact meaning we attach to the word 'object.' But as, in common language, we call inanimate objects 'things,' in opposition to animate objects or persons, we can hardly use the word 'thing' in this general sense, but must use instead the Latin word 'object.'

numerous; and therefore, to mark them distinctly, the noun should pass through very many cases. But the Romans, it appears, conceived that these circumstances might be arranged in six distinct groups; for they made the noun pass through six cases. These cases are subject to the six following laws.

3. If an object is spoken of as the *subject* of the sentence, its noun is in the Nominative case.

[Subject, from *subjectum*, 'laid under,' is used here, in its ordinary sense, to mean that particular object which is laid under the sentence (*sententiæ* being understood after *subjectum*); that is, the object about which the sentence is made. Whether I say, 'John ran,' or 'John carried George,' or 'John was carried by George,' I select the object named John as the subject or foundation-stone of my sentence; as that on which I mean to build my sentence up. It does not follow that this is the object to which, in my mind, I attach the most importance: but it is the object to which, in the sentence, I assign the chief place; and it is generally the object which I wish to speak of as acting. In Latin an object is known to be the subject, by the word which names it being in the nominative case: and this word, whether noun or pronoun, we call, not the subject, but the subject-word, in order that the distinction between things, and words, the names or marks of things, may be clearly preserved.]

4. If an object is spoken of as *acted on directly* by the subject, its noun is in the Accusative case.

By 'acted on directly' we mean moved in place or changed in condition.

5. If an object is spoken of as *acted on indirectly* by the subject, its noun is in the Dative case.

By this we mean that the object is conceived, not as moved or changed, but as in some way or other affected by the action.

6. If an object is spoken of as *possessing* another object, its noun is in the Genitive case.

7. If an object is *addressed*, its noun is in the Vocative case.

8. If an object is spoken of as *subsidiary* to the action of the subject, its noun is in the Ablative case.

By this we mean that the object is not conceived as in any way affected by the action, but is introduced into the sentence to explain, or tell something more about it.

9. Conceiving, then, that an object may always be regarded as placed in some one or other of these six groups of circumstances; that is, as the subject of the sentence, as acted on directly by the subject, as acted on indirectly, as possessing, as addressed, or as subsidiary to the action; and that the several cases of the noun point out the object as in one or other of these six groups; we shall endeavour, in the following Notes, to account for the cases of nouns by referring them to one or other of the six above-mentioned general laws.

10. A Pronoun is a word used instead of a noun.

There are in Latin only two perfect pronouns; *ego* for the first person, and *tu* for the second. There is also for the third person the imperfect pronoun *sui*.

As the use of the noun and pronoun is the same, it must be understood that, when we speak of a noun generally, we include under the term these three pronouns. The other words, sometimes called pronouns; such as *hic*, *ille*, &c.; will be treated in the Notes as adjectives, and may be called, by way of distinction, pronominal adjectives.

11. An Adjective is a word, which, joined to a noun, denotes that the object named by the noun possesses a certain quality.

The adjective passes through numbers and cases, like the noun; and also through genders, which the noun does not. The numbers, cases, and genders of an adjective are, Certain forms which the adjective passes through, in order to suit the number, case, and gender of the noun to which it is joined.

12. A Verb is a word, which, joined to a noun, denotes that the object named by the noun performs a certain action.

The verb passes through persons, numbers, tenses, and moods. With regard to these, it is sufficient for our present purpose to observe, that, when it is simply stated that an object performs an action, the verb is put in the *indicative* (or stating) mood; but when an action, whether spoken of as actually taking place or not, is conceived as in any way dependent on another action, then the verb is put in the *subjunctive* mood. Our aim, then, in explaining verbs in the subjunctive, will be to show that the action denoted by them is conceived as in some way or other dependent on some other action; and we shall speak of such verbs as *subjoined* to some other verb. But if there is in a sentence, beside the main verb, a verb in the indicative mood, then we shall speak of such verbs as *adjoined* to the main verb; and shall consider that the action denoted by it is not conceived as dependent on the action denoted by the main verb.

13. If a word is used to join together words or sentences, it is called a Conjunction.

Conjunctions may be classed as conjoining, adjoining, and subjoining conjunctions.

Conjoining conjunctions, as *et* 'and,' *aut* 'or,' join together words in the same sentence, and different sentences, on equal terms.

Adjoining and *subjoining* conjunctions are used to join on secondary clauses to the main sentence. And, just as we call the verbs in these clauses adjoined or subjoined, according as they are in the indicative or subjunctive mood; that is, according as the actions denoted by them are not dependent, or are dependent, on the main action; so do we call the words, which join them, adjoining or subjoining conjunctions.

CHAPTER I.

1. **Æneas.**] Our law for the nominative is: 'If an object is mentioned as the subject of the sentence, its noun is in the nominative case.' In order, therefore, to find the subject in each sentence, we must look for a word in the nominative case. Such a word, in this sentence, is *Æneas*; though the termination *as* is not one of the ordinary terminations of the nominative, as given in the examples of the five declensions. The reason is, that *Æneas* is a Greek proper name; which, though introduced into Latin, was not thoroughly Latinized. See next note.

2. **Anchisæ.**] In the genitive, as naming the possessor of the son: from *Anchises*. *Æneas* and *Anchises* are the Greek names of two Trojan heroes; and, like other Greek proper nouns, are variously declined in Latin. In Greek, they belong to the first declension: and it seems that, on their first introduction into Latin, they were changed into *Æneă* and *Anchisă*; that is, into regular nouns of the first Latin declension; just as the Greek common noun *poietes*, 'poet,' was changed into *poetă*. But proper nouns and common nouns did not meet with exactly the same fate. The common nouns, being frequently used, retained their new Latin forms, and passed current as regular Latin nouns. But the proper nouns, being seldom used, sounded strange in their new Latin forms, and partially slid back into their old Greek forms. Thus we find Greek proper nouns declined in Latin both with Greek and Latin terminations; some writers inclining to the former, some to the latter. The following will serve as examples for such as belong to the first declension:—

N. *Æneās*; G. *æ*; D. *æ*; A. *ān*, or *am*; V. *ā*; Ab. *ā*.
N. *Anchisēs*; G. *æ*; D. *æ*; A. *ēn*, or *am*; V. *ā*, *ē*, or *ă*; Ab. *ē*, or *ā*.

Something of the kind has happened in our own language. Certain words, introduced late into English, tried to pass into thoroughly English forms, but did not succeed; as 'physiognomy' into 'visnomy,' 'rendezvous' into 'randivous,' 'volcano' into 'volcan,' 'exodus' into 'exode:' while others, which were more commonly used, did succeed. Thus 'chirurgeon' became 'surgeon,' 'caprichio' became 'caprice,' &c. (See Trench's 'English,' p. 57.)

3. **Domo.**] *Domus*, an irregular noun of the fourth declension, is declined thus:—

Sing. N. and V. *Dŏ-mŭs*; G. *ūs*; D. *ui* and *o*; A. *um*; Ab. *o*.
Plur. N. and V. *Do-mūs*; G. *uum* and *orum*; A. *os*; D. and Ab. *ibus*.

Hence the following memorial line:—

Tolle *me*, *mu*, *mi*, *mis*, si declinare *domus* vis.

Beside the genitive *domūs* 'of a house,' there is the form *domi*, meaning 'in the house,' 'at home.' Remember that *domus* and *rus*, like the names of towns and small islands, do not take prepositions before them, when naming the place *to* or *from* which motion is directed, or *at* which an action is performed (*H. VIII. 20). But in prose prepositions are, with few exceptions, placed in such circumstances before the names of countries and all other nouns. Compare the nouns *Macedoniam*, *agrum*, *urbe*, &c., in this and the following sentences.

4. **In Macedoniam.**] Observe the difference between the prepositions (1) *in* and *ex*, and (2) *ad* and *ab*. *In* (with the accusative) and *ex* denote motion 'to' and 'from' the *inside* of a place: *ad* and *ab* (or *a*) denote motion 'to' and 'from' the *outside* of a place. Thus you have *in Macedoniam*, because Æneas entered into Macedonia; *ex urbe*, because the natives came out of the city. But *ad agrum*, because in this sentence at least no notion of his entering the Laurentian territory is conveyed: just as by *ab Sicilia* no notion of his coming out of Sicily is conveyed. He himself did actually come out; but this is not expressed. What is expressed is, that from outside Sicily he sailed in his fleet (which did not enter either the one or the other) to outside the Laurentian territory.

5. **Macedoniam.**] Virgil, singing in the Æneid the wanderings of Æneas, carries him first to the shores of Thrace. Livy, in accordance with a legend more prevalent among the Greeks, brings him to the peninsula of Pallene in Macedonia; where he is said to have founded the town Ænea.

6. **Siciliam.**] A small island, containing only one town and its adjoining territory, as Naxos or Delos, was regarded as a town: and therefore its name, like the name of a town, is used without a preposition. But a large island, as Sicily, could not be so regarded; and therefore its name, like the name of a country, is used with a preposition. Islands of intermediate size, as Cyprus, seem sometimes to have been regarded as towns, sometimes as countries: for we find their names both with and without prepositions; but more frequently without.

7. **Delatus.**] The first meaning of the preposition *de* is 'down from:' as, *ruunt de montibus amnes;* 'down from mountains rush the streams.' And this meaning is frequently retained in composition: as in *de-mitto*, 'let down;' *de-scendo*, 'climb down,' 'descend.' So *de-fero* means, 'bring down,' and thence, 'bring into port:' because, as the sea looks higher than the land, a ship seems to come down, as it comes to shore. The compound *delatus est* agrees with *Æneas* as subject-word, understood from the preceding sentence. And so does *navigavit*.

* H. means, "Help to Latin Grammar," by the Editor.

8. **Quum Trojani.**] You have here a compound sentence. Passing through it in quest of the main subject-word, which must be of course in the nominative case, you come first to *Trojani*. But this is in a clause subjoined to the main sentence by *quum*, and must be subject-word to the subjoined verb *agerent*. Then come *Latinus* and *Aborigines*, which are the words you want, conjoined by the conjunction *que*. Where is the verb that agrees with them? Not *tenebant:* for that is a verb in the relative clause, agreeing with the relative *qui*. So it must be *concurrunt:* and the main sentence, on which the secondary clauses hang, is: 'king Latinus and the natives run together.'

9. **Agerent.**] Our law for the accusative is: 'If an object is spoken of as acted on directly by the subject, its noun is in the accusative case.' By 'acted on directly,' we mean, 'moved' in place, or 'changed' in character or condition. This law leads us to the distinction between transitive and intransitive verbs. If a verb denotes an action which passes on (*transit*) from the subject to some other object, so as to move or change it, it is said to be 'transitive.' If a verb denotes an action which does not so pass on, it is said to be 'intransitive.' If I say, *Caius ambulat*, 'Caius walks,' I say that Caius performs an action which has to do only with himself, and does not pass on to any other object: therefore *ambulo*, 'walk,' is an intransitive verb. If I say, *Caius agit*, 'Caius drives,' I say that Caius performs an action which does pass on to another object, so as to move it: and therefore *ago*, 'drive,' is a transitive verb. If Caius drives, he must drive something: as, 'Caius drives oxen.' In Latin, then, the word naming 'oxen' will be in the accusative case, because it names objects spoken of as acted on directly: as, *Caius boves agit;* or, as in the text, *quum Trojani prædam agerent.*

10. **Loca.**] *Locus*, which is masculine in the singular, is both masculine and neuter in the plural. So too *jocus*, 'joke,' has in the plural both *joci* and *joca*.

11. **Vim.**] *Vis*, 'force,' 'strength,' is irregular. The genitive, *vis*, and the dative, *vi*, are hardly ever found. A. *vim;* Ab. *vi*. Plur. N. and A. *vires;* G. *virium;* D. and Ab. *viribus*. *Vires*, like our word 'forces,' has the special sense, 'military forces,' 'troops.'

12. **Concurrunt.**] When writers wish to describe a past action vividly, so as to make it seem actually *present* to their readers, they use the present tense. This use of the 'Historical Present,' as it is called, does not necessarily alter the tense of verbs subjoined to it. The law for the sequence of tenses is: If the main verb is in the present, future, or perfect definite tense, the subjoined verb is in the present (or perfect) subjunctive: if the main verb is in the perfect indefinite, imperfect, or

pluperfect tense, the subjoined verb is in the imperfect (or pluperfect) subjunctive (H. VIII. 35): as, *curro, curram, cucurri, ut te videam;* 'I run, shall run, have run, to see you:' *cucurri, currebam, cucurreram, ut te viderem;* 'I ran, was running, had run, to see you:' *dico, dicam, dixi, quid egerim;* 'I tell, shall tell, have told, what I have done:' *dixi, dicebam, dixeram, quid egissem;* 'I told, was telling, had told, what I had done.' But when the Historical Present is used, the subjoined verb may either be in the imperfect (or pluperfect), as here, to accord with the sense; or in the present (or perfect), as IX. 3, to accord with the form.

13. **Appellat.**] The noun in the accusative after *appellat* is *oppidum;* and *Lavinium* is attracted into the same case with it. Compare, *Ancum Marcium regem populus creavit;* and, *Romani appellati sunt Quirites:* also II. 8, and IV. 19.

14. **Brevi.**] An adjective in the ablative neuter is often used as an adverb. Thus *brevi* means 'shortly,' 'in a short time.' So *primo* (in the first sentence) means 'firstly,' 'in the first place,' 'first.' After neither adjective need a noun be understood; any more than, in English, after 'in brief,' 'at first.'

15. **Ascanium.**] In the accusative, being in apposition with *nomen.* See III. 3.

CHAPTER II.

1. **Petiti.**] "Were attacked."

2. **Pacta.**] "Betrothed." From the same root *pac* or *pag* (from which also comes *pax* (*pac-s*) 'peace') the two verbs *pango* and *paciscor* are derived. *Pango* means 'fix,' 'fasten:' but in the perfect forms; that is, *pepigi, pepigeram,* &c. and *pactus;* it has the special meaning, 'bargain,' 'contract,' 'plight.' *Paciscor,* being a deponent verb, has only the imperfect forms; that is, *paciscebar, paciscar,* &c.; but it uses for its compounds the participle *pactus;* and in all these, both forms and compounds, it means 'bargain,' 'contract,' 'plight.' Thus both *pepigi* and *pactus sum* mean 'I bargained:' and *pactus* has both an active sense, when it belongs to *paciscor;* as, *pactus sum provinciam,* 'I bargained for a province:' and a passive sense, when it is the participle of *pango,* as here.

3. **Fuerat.**] The compound used in Latin for the pluperfect indicative of the passive voice consists of the perfect passive participle, and the copula *eram:* as *pactus* (*pacta, pactum,*) *eram, eras,* &c.; 'had been plighted' (H. V. 3). But sometimes, though not frequently in good writers, *fueram* is used instead of *eram:* as *fui* is used instead of *sum* for the perfect, and *fuero* instead of *ero* for the future perfect. Perhaps, however, when

this is done, some slight difference of meaning may be intended. Thus in the text we may translate: 'whose betrothed Lavinia had been before the arrival of Æneas;' which implies, not only that the betrothal had taken place (*pacta erat*) before the arrival of Æneas, but that she had lived for some time as the betrothed of Turnus before that event. So *arma quæ fixa in parietibus fuerant* means, not 'the arms which had been fixed to the walls,' but 'which had remained fixed or hanging on the walls.' In fact, the participle with *eram* denotes an action; with *fueram* a condition, the result of an action.

4. **Prælatum.**] "Indignant at a stranger being preferred to him;" that is, 'to himself.' The imperfect pronoun *sui* names the subject of the sentence, if a third person, in subordinate* circumstances. If the subject of the sentence is the first or second person, it is named in subordinate circumstances by the subordinate cases of *ego* or *tu:* as, *ego cædo me*, 'I strike myself;' *tu cædis te*, 'you strike yourself;' *Caius cædit se*, 'Caius strikes himself.' Since then *sui* only names the subject of the sentence when in subordinate circumstances, but never as the subject, it follows that it has no nominative case. It is commonly called the Reflexive pronoun, because it refers, or is *reflected* back for its meaning, to the subject of the sentence. (H. VIII. 31.)

5. **Intulit.**] Our law for the dative is: 'If an object is spoken of as acted on indirectly, its noun is in the dative case.' By 'acted on indirectly' we mean, not moved or changed, but 'affected by' or 'concerned in' the action.

a. Now, of transitive verbs, some denote an action which seems to pass on to one object only, as 'kill,' 'eat;' and such verbs will be followed by one noun only, which, in Latin, will be in the accusative case. But others denote an action which passes on obviously to two objects: to one directly, so as to move or change it; to the other indirectly, so as to affect or influence it; and such verbs will be followed by two nouns, one in the accusative, and the other in the dative case. If I say, 'Caius gives a book to the boy,' I say that Caius performs an action which passes on to two objects: to the object 'book' directly, for he moves it from himself to the boy; to the object 'boy' indirectly, for the boy, without being moved, is clearly affected by or concerned in the action. In Latin, therefore, the verb will be followed by two nouns: by the noun naming 'book' in the accusative; by the noun naming 'boy' in the dative: as, *Caius dat librum puero.* Thus in the text, *Turnus*

* As the object, which is selected as subject of the sentence, is the chief object spoken of in the sentence, all the other objects spoken of may be regarded as placed in subordinate circumstances; and all the nouns naming them, as in subordinate cases. This distinction applies only to the position of cases in a sentence, and not to their origin, with which, at present, we have nothing to do.

Latino bellum intulit; 'Turnus brought war on Latinus.' *Bellum* is in the accusative, as naming the object moved by Turnus. *Latino* is in the dative, as naming the object, not moved, but affected by the bringing. Latinus stands still, and receives the war. Compare *arma Rutulis iunxit*, and *animos sibi conciliaret*, a little below.

b. Of course, if the sentence is turned into one with a passive construction, the construction of the dative is not altered. *A Turno bellum Latino illatum est;* 'war was brought on Latinus by Turnus.' *Bellum* is in the nominative instead of the accusative; for now it names the subject of the sentence. But *Latino* remains in the dative; for Latinus is acted on exactly in the same way, whether we speak of Turnus bringing the war, or of the war being brought by Turnus. Either way, Latinus stands still and receives the war. Thus you have above, *cui pacta Lavinia fuerat*, and *prælatum sibi advenam*. (See H. VII. 15, &c.)

6. **Victi.**] "Were conquered." The participle is both in use and form an adjective. The passive participle *victi*, joined to the noun *Rutuli*, denotes that the people named Rutulians possessed the quality of being 'conquered,' just as *boni* would denote that they possessed the quality of being 'good.' And with neither word is it necessary to add the copula *sunt:* for the mere fact of placing a word, denoting quality, by the side of a noun, can only imply that the object, named by the noun, possesses that quality. In English, however, usage requires us to insert the copula: as, 'The Rutulians were conquered.' And in Latin the copula must be inserted, when we wish to denote the time at, or the mode in, which an action is performed. Thus there is no copula with *petiti* (1), because nothing more is denoted than the fact of the Trojans being attacked. And for the same reason there is no need of *esse* with *prælatum* (4). But *fuerat* (or *erat*) is necessary with *pacta* (3), because Livy wished to speak of the betrothing, not only as accomplished, but as accomplished before the performance of the action denoted by the main verb *intulit*.

7. **Rutulis.**] Perhaps in strict accuracy it should be, *armis Rutulorum*. But this is a mode of writing not uncommon in Latin. Compare, *Ingenia nostrorum hominum multum ceteris hominibus præstiterunt* (instead of *ceterorum hominum ingeniis*). Cic. de Orat. I. 4.

8. **Conciliaret.**] This is the first and simplest use of the subjunctive. *Scribo ut scias*, 'I write that you may know.' I state as a fact that I write, and therefore *scribo* is in the indicative or stating mood. But I do not state as a fact that you know. I merely mention it as the purpose for which I write. Your knowing is subjoined to my writing, not as a fact that actually takes place, but as a notion conceived in my mind. So in the

text, 'Æneas called both nations Latins, that he might conciliate,' &c. The conciliating is spoken of, not as actually taking place, but as a purpose conceived by Æneas. Livy does not say that Æneas did conciliate, but that his purpose was to conciliate. The first, then, and simplest use of the subjunctive is when the subjoined action is spoken of, not as a fact that actually takes place, but as a notion conceived in the mind.

The conjunction *ut*, which joins *conciliaret* to *appellavit*, is used in various senses. Here it means 'that,' 'in order that;' and as it is followed by the subjunctive mood, must be considered a subjoining conjunction. The conjunction *ne*, 'lest,' 'that not,' which joins *essent* to *appellavit*, is also a subjoining conjunction. For the tense of *conciliaret* and *esset*, see I. 12.

9. **Nec deinde.**] "Nor after that did the natives yield to the Trojans in affection and fidelity towards king Æneas: and relying on these dispositions of the two daily coalescing nations, although Etruria was so great in power, that by this time it had filled, not lands only, but also the sea, through the whole length of Italy, from the Alps to the Sicilian Straits, with the fame of its name, yet Æneas, when he might have warded off the war behind walls, led forth his forces to battle."

10. **Studio.**] Our law for the ablative is: 'If an object is spoken of as subsidiary to the action of the subject, its noun is in the ablative case.' By 'subsidiary' we mean 'accompanying,' not on equal terms, but so as to explain or tell something more about the action.

a. It is clear that many and very different objects may be spoken of as explaining or telling something more about the action. "If I were to say, 'The man gave the book to the boy,' I might be asked, 'Where did he give it? when did he give it? why or how did he give it? what did he give it with?' and so on. And I might answer, 'At Carthage; in the morning; out of love; in a certain manner; with his hand,' &c. Now these different objects, Carthage, Morning, Love, Manner, Hand, &c., are all spoken of, not as in any way affected by the action of the man, but as subsidiary to, or telling something more about it; and, therefore, their nouns are all alike in the ablative case." (H. VII. 22.) It follows therefore that, under the general class of nouns in the ablative, as naming *subsidiary* objects, we shall have several special classes; such as nouns in the ablative, as naming *place*, *time*, *cause*, *manner*, *instrument*, &c.

b. The nouns *studio* and *fide* in the text do not seem to fall under any of these special classes; but they may be said to belong to another class, and to be in the *specifying* ablative, for they specify that in which the natives did not yield to the Trojans. Specifying ablatives will, of course, be required with verbs (or adjectives), which denote a vague or general action (or

quality): as *abundo*, 'abound;' *instruo*, 'provide;' *compleo*, 'fill,' &c.

11. **Cessere.**] *Cedo* is an intransitive verb, meaning, originally, 'move quietly,' 'walk.' It then means 'go away,' 'withdraw.' Now if I go away, not exactly from a person, but so as to let him step into the place which I vacate, I act on him indirectly; for he is concerned in my going away. Hence *cedo* comes to mean, 'give place,' 'yield,' 'submit;' and is followed by a noun in the dative case: as, *Viriatho exercitus nostri cesserunt*, 'our armies submitted to Viriathus;' and in the text, 'the natives yielded to the Trojans.' And still further: from the notion of giving place or yielding generally comes the special notion of yielding or giving up a particular object; in which sense *cedo*, as 'yield' in English, becomes a transitive verb, and is followed by two nouns; one in the accusative, and the other in the dative, like *do*, *infero*, &c. (5); as, *Caius fratri currum cessit*, 'Caius gave up the chariot to his brother.' This, however, is not a very common use of the word.

12. **Fretus.**] "Relying on." *Fretus* probably comes from *fero*, 'bear,' being changed by metathesis (transposition of letters) from *fertus*. *Fero* has no participle of its own in use, having recourse, instead, to *latus*, which comes from a different root. But *fer-tus* would come naturally from *fer-o*, like *ser-tus* from *ser-o*, 'twine,' and *partus* from *par-io*, 'produce.' Also the change of letters is not uncommon; as in *spre-tus* from *sper-no*, 'despise,' and *stra-tus* from *ster-no*, 'strew.' So from *cer-no*, 'sift,' come both *cer-tus* and *cre-tus*. *Fretus*, therefore, means, literally, 'borne up;' and hence we see why it should be followed, as it almost always is, by a noun in the ablative case. The object on which we rely is the object by which we are borne up; that is, the *cause* or *instrument*, which is clearly a subsidiary object. Otherwise we might have expected the dative; which, indeed, is occasionally found.

13. **In dies.**] Originally the phrase ran, *Morbus crescit de die in diem;* or better, *de diebus in dies;* for the disease increases, not only from Monday to Wednesday, but from Tuesday to Thursday. Afterwards *de diebus* came to be left out; and there remains in common use *in dies*, sometimes written *indies*, as an adverb, and meaning 'daily.' *Quotidie* (from *quot dies*, 'as many days as there are') also means 'daily.' But *quotidie* is used when we wish to express merely the repetition of an action: as, *prandeo quotidie*, 'I dine daily.' *In dies* is used when we wish to speak of an action being repeated with progressive increase or decrease, as in the text.

14. **Æneas.**] In the whole sentence *Æneas* is the main subject-word; attached to which, as an adjective, are the words

fretus—populorum, and with which the main verb *eduxit* agrees. Then comes the adjoined clause, *quamquam—erat;* to which the clause *ut—implesset* is subjoined. And then, again, comes the clause *quum—posset*, subjoined by *quum* to the main verb *eduxit*.

15. **Quamquam.**] Relative forms are often doubled in Latin. Thus from *qui* we have *quisquis*, 'whoever,' 'no matter who.' So from *quam*, 'how,' a form of *qui*, we have *quamquam* (or *quanquam*), 'however,' 'no matter how,' 'although.' Observe that *quamquam* is followed by the indicative, and is therefore an *adjoining* conjunction. And take as a rule: 'When *quamquam* (or *etsi*) introduces a fact (as it almost always does) that actually takes place, in contrast to the main fact, it is followed by a verb in the indicative mood.'

16. **Opibus.**] This noun, in the singular, means 'might,' 'help;' in the plural, 'resources,' 'power,' 'wealth.' The nominative *ops* is never, the dative *opi* is seldom, found.

17. **Implesset.**] Observe that *impleo* (from *in* and the obsolete verb *pleo*, from the same root as *plenus*) is one of the few verbs of the second conjugation, which form the perfect and participle after the model of *amo* and *audio* (H. V. 8).

a. These verbs, and verbs of the first conjugation, admit, in the perfect tenses, of the following abbreviation (chiefly found in poetry): 'The letter *v* and the following vowel may be left out, provided that no confusion be caused thereby.' Thus you have in the text *implesset* for *implevisset;* and you may have *amarunt* for *amaverunt*. But not *amare* for *amavere*, because it would be confused with the infinitive. So you may not shorten *amavi* into *ama*, nor *amavimus* into *amamus*.

b. Similarly we find *nosti*, *noram*, &c., for *novisti*, *noveram*, &c. (but always *novero*); also *commosse* for *commovisse*, &c.

c. In the fourth conjugation the *v* only is dropped, as *audii*, *audieram*, except before *s*, when both may be dropped; as *audisti*, *audissem*, *audisse*, *petisse*. In poetry, however, the forms *audiisse*, *petiisse*, are preferred.

18. **Quum—posset.**] *Quum*, 'when,' 'at which time;' a word denoting time, formed from *qui;* is both an adjoining and a subjoining conjunction.

a. When it introduces a fact altogether independent of the main fact, it is an adjoining conjunction, and as such is followed by the indicative mood; as, *quum Æneas in Italiam venit, Latinus Laurentem agrum regebat*. The coming of Æneas is not mentioned as in any way dependent on the ruling of Latinus. After *quum—venit*, many other things might have been said; for instance, *Turnus rex Rutulorum erat*.

b. But when *quum* introduces a fact dependent on, or in any way connected with, the main fact, it is a subjoining conjunc-

tion, and as such is followed by the subjunctive mood. Now the fact subjoined by *quum* may be connected with the main fact in several ways. It may be subjoined as a reason *for* or *against* the main fact. When *quum* subjoins a fact as a reason *for* the main fact, it may be translated 'since,' though the notion of time is not altogether lost; as, *quæ quum ita sint, proficiscar*, 'now that these things are so, I will set out;' or, 'since now these things are so;' or simply, 'since this is the case.'

c. Again, when *quum* subjoins a fact as a reason *against* the main fact, it may be translated 'though,' as in the text. 'When Æneas was able to stay behind walls, he did not do so, as might be expected, but marched out;' or, 'though at the time he was able;' or, as we should say, 'though he might have stayed.'

19. **Copias.**] *Copia*, 'abundance,' has in the plural the special sense, 'military forces.'

20. **Situs est.**] 'Was buried,' 'lies.' The participle *situs* comes from the verb *sino*, 'let,' 'allow.' But it almost always means 'placed,' 'situated;' an object allowed or let alone in a place being regarded as situated there. And it very often has that special sense of 'situated,' which it has here; viz. 'situated in the grave,' 'lying buried.' There is also from the same verb the noun *situs*, 'situation,' 'site' (III. 2).

21. **Indigetem.**] "The Latins call him Jupiter Indiges;" or, 'Jupiter born in our land.' *Indiges* (from *indu*, an old form of *in*, and *gen*, the root of *gigno*, *gen-ui*) means literally 'born in:' and *Deus indiges* is the ordinary name for a 'national deified hero.' The title therefore implies that Æneas was thoroughly naturalized in Italy.

CHAPTER III.

1. **Reliquit.**] See II. 5.

2. **Quæ ab situ.**] "Which from the situation of the town stretched on the ledge of the hill was called Longa Alba:" or, 'Long White Town,' like our 'Long Whitton.'

3. **Mansit Silviis.**] "The surname of Silvius was after that retained by all who reigned at Alba." The Latin for 'my name is Silvius' is: either, *nomen mihi est Silvius; Silvius* being in apposition with *nomen*, as I. 15: or, more commonly, as in the text, *nomen mihi est Silvio; Silvio* being in apposition with *mihi;* for it is as correct to say, 'I am Silvius,' as 'my name is Silvius:' or, occasionally, but not well, *nomen mihi est Silvii;*

Silvii being in the genitive, as naming the possessor of the name.

4. **Omnibus.**] Some intransitive verbs, as *sto*, 'stand,' denote an action which hardly appears capable of affecting an object; and after these we shall find no noun at all. Others denote an action which can be conceived as in some way affecting an object; and after these, unless there is something in the verb which requires another case, we shall always expect to find the noun naming such object in the dative. Thus in the text *omnibus* is in the dative after *mansit*. For if an object is spoken of as remaining to 'all,' or for 'all' to use, 'all' may be conceived as acted on indirectly by it, being affected by its so remaining; and therefore the word naming 'all' may be put in the dative case.

5. **Albæ.**] "At Alba."

6. **Latino.**] The first of the two laws for the ablative is, the object *from* which motion is directed has its noun in the ablative case. Hence verbs or adjectives, which in any way suggest the idea of 'motion from,' are followed by the ablative. The son comes from the father. Hence the participles *natus*, *genitus*, *ortus* (as in the text), are followed by the ablative. So are all words denoting separation, exclusion, abstinence, &c.; as *arceo*, *libero*, *privo*, *orbus*, *vacuus*, &c. With some words the preposition may be used or not, indifferently. Others have acquired a habit of taking or not taking it, which can only be ascertained by practice.

7. **Ad posteros.**] The preposition *ad* denotes that the name (*Tiberis*, 'the Tiber') came down *to* 'men of after time,' and was famous among them.

8. **Per manus.**] "In succession." *Liber per manus traditur*; 'the book is passed through hands;' or, as we say, 'from hand to hand.' But the expression *per manus* is applied, not only to objects that can be actually held in the hand, as a book; but to objects passed in any way from one to another. To a kingdom for instance, as in the text: and to religious rites; as, *si nobis traditæ per manus religiones nullæ essent*. Livy, V. 51.

9. **Colli fecit.**] This is a good example of a verb followed by two nouns, because it denotes an action that operates on two objects (II. 5). *Facio* is not generally given as a verb that governs the dative as well as the accusative, because there is seldom occasion to mention more than the object made. But in the text, 'Aventinus made a name for the hill,' 'name' has its noun *cognomen* (XLII. 4) in the accusative; for Aventinus moved it from himself to the hill: 'hill' has its noun *colli* in the dative; for it is not moved, but is affected, by the action of Aven-

tinus. It stands still, and receives the name. Compare *Deus nobis hæc otia fecit.* Virg. E. I. 6.

10. **Maximus.**] *Caius fuit major natu quam Balbus*, 'Caius was older than Balbus;' literally 'greater in point of birth.' *Natu* is in the ablative, as naming the object that specifies the superiority, just as *studio* and *fide* were in the ablative, as naming the objects that specified the yielding (II. 10). But often the word *natu* is omitted; and *major* alone means 'older' (as in the noun *majores*, 'ancestors'); and *maximus*, 'oldest,' as in the text.

11. **Patris—ætatis.**] Our law for the genitive is: 'If an object is spoken of as possessing another object, its noun is in the genitive case.'

a. Now an object may possess another object in two ways. *Caii amor* may mean 'love felt by Caius;' for if Caius feels love, he possesses it as one of his feelings. Also, *Caii amor* may mean 'love felt for Caius;' for if love is felt for Caius, he possesses it as a thing belonging to him. We show this by such expressions as 'Give me your love;' for, if the love is given me, I possess it as much as I should possess a book or any other object that might be given me. In either sense then *Caii* is in the genitive, as naming the possessor of the love; and, by way of distinction, we may say that when *Caii amor* means 'love felt by Caius,' *Caii* is in the genitive, as naming the *active* possessor (for as he feels love, he *acts*); when *Caii amor* means 'love felt for Caius,' *Caii* is in the genitive, as naming the *passive* possessor (for some one else acts on him). Thus in the text *patris* is in the genitive, as naming the active possessor; for the father feels the wish. *Ætatis* is in the genitive, as naming the passive possessor; for age possesses respect as a thing belonging to it, but which others feel. The father acts; age is acted upon.

b. The genitive of the passive possessor is sometimes called the *objective genitive.* But this is a term we cannot adopt, both because it does not elucidate the idea of the genitive, and because the word 'objective' implies a sense of the word 'object,' different from that in which we always understand it, viz. as anything whatever 'objected,' or laid before the mind (Int. I.).

c. Also, the genitive of the passive possessor is sometimes called the genitive of the *cause*, and is explained thus. A cause may be conceived as possessing an effect; for the effect comes out of the cause, and therefore has been in, or possessed by, it. When, therefore, *Caii amor* means 'love felt for Caius,' *Caii* is said to be in the genitive, as naming the cause out of which the effect 'love' is come. This explanation is very fair as far as it goes, but it will not be found to hold always (XI. 6). We shall, therefore, adopt the genitive of the cause as a special head of the general division, the 'genitive of the passive pos

sessor;' for the cause is a passive possessor of the effect that is come out of it, and still belongs to it.

12. **Addit sceleri.**] "He adds crime to crime. His brother's sons he puts out of the way. From his brother's daughter, Rhea Silvia, having, under the show of honour, elected her a Vestal, he takes away hope of offspring by (imposing on her) lifelong virginity." The words *per speciem honoris* belong rather to the subjoined than to the main clause. *Quum* need not be the first word in the clause which it subjoins.

13. **Interimit.**] *Emo* meant, originally, 'take,' though in use it has only the special sense 'take by purchase;' that is, 'buy.' But in the compounds it has only the original sense 'take;' as *eximo*, 'take out of,' 'take away;' *demo* (*de*), 'take down,' 'take off,' 'take away;' *sumo* (*sub*), 'take up;' *promo* (*pro*), 'take out,' 'put forward;' *como* (*cum*), 'put together,' 'arrange.' So *interimo* means 'take from among;' hence, 'do away with;' a soft way of expressing 'destroy,' 'kill,' which is the only meaning of the word in use. Observe that the *e* of *emo* becomes *i* in composition; as in *assideo*, from *sedeo; dirigo* from *rego; abstineo*, from *teneo*.

14. **Spem partus.**] *Partus* is in the genitive, as naming the *passive possessor*, or *cause*, of the hope (11). And, in general, nouns may stand in the genitive of the cause after all nouns which name emotions of the mind; as love, anger, desire, hope, &c.; whatever be the preposition by which such nouns are connected in English; as for, at, towards, of, &c.

15. **Adimit.**] *Adimo* (*ad*) means literally (13) 'take *to* myself;' hence, 'take from another,' and generally 'take away.' This verb will show the faultiness of the rule commonly given in grammars: 'Verbs compounded with prepositions govern the dative.' If the dative after *adimo* depended in the least on the preposition *ad*, *adimo* could only mean 'take to,' as in *addit* just above. *Ad* could not possibly lose its proper sense in composition, and mean 'from.' The fact is, that verbs should never be spoken of as governing cases. Such an expression makes us lose sight of what cases are—mere forms which the noun assumes in order to show the circumstances in which the object named by the noun is placed. Thus in the sentence *Amulius addit sceleri scelus*, 'Amulius puts a new crime by the side of the old crime,' 'new crime' has its noun in the accusative, for it is spoken of as moved by Amulius, just as in the sentence *addit aquam flammæ*, 'water' is spoken of as moved; 'old crime' has its noun in the dative, for it is not spoken of as moved, but only as affected by the action. It stands still, and is affected by having the new crime placed by its side, just as the fire is affected by having the water thrown upon it. And exactly on

the same principle, in the sentence *filiæ spem adimit*, 'hope' has its noun in the accusative, because it is moved; 'daughter' has her noun in the dative, because she is affected by the hope being taken away. Whether I say, *filiæ addo spem*, or *filiæ adimo spem*, the daughter is alike stationary, and alike operated on indirectly by my action.

CHAPTER IV.

1. **Sed debebatur.**] "But due, as I conceive, to the fates was the origin of so great a city, and the beginning of an empire second only to the majesty of the gods;" literally, 'greatest after the power of the gods.' *Debeo* is a transitive verb; as *debeo pecuniam*, 'I owe money.' There is a passive therefore; as *pecunia debetur*, 'money is owed,' or 'owing,' or 'due.' And here the origin of Rome is spoken of as due or owing to the fates; for it had been promised or conceded to them by Jupiter. *Debeo* also means 'ought;' for what we ought to do, we owe it to ourselves and God to do. So that in the sentence *debeo ire*, 'I ought to go,' *ire* is a noun in the accusative after the transitive verb *debeo*.

2. **Vestalis.**] "The Vestal, having become pregnant by Mars, gave birth to twins."

3. **Tiberim.**] Notice the accusative in *im* instead of *em*. "Some parisyllabic nouns, which end in *is*, retain the *i* in the accusative and ablative: as *vis*, 'force;' *sitis*, 'thirst;' and, generally, the names of towns and rivers; as *Tiberis*, 'the Tiber,' A. *Tiberim*, Ab. Tiberi" (H. I. 17). See VII. 2.

4. **Circa.**] *Circa*, as 'around' in English, is both preposition, as *circa saltus*, a little below; and adverb, as here. Though perhaps here it may be rather considered as an indeclinable adjective. Compare, *multarum circa civitatium*, XIV. 3. Conversely, *mitis*, just below, is used rather as an adverb than as an adjective There is probably a similar reason for each use. *Circa* has no corresponding adjective, *mitis* has no corresponding adverb; the positive form *mite* not being found in the best writers.

5. **Invenerit.**] "Suckled them so tenderly, that the king's herdsman found her licking them with her tongue." Compare this use of the subjunctive with its primary use, as explained in note II. 8. There the verb in the subjunctive denoted an action that was not spoken of as taking place. Here the action denoted by *invenerit* is spoken of as taking place. Livy means to state that the herdsman did actually find the wolf suckling the children. We might, therefore, expect the indicative (or

stating) mood, *invenit*, just as we have in English the indicative 'found.' But in Latin the subjunctive takes wider range. A verb is put in the subjunctive, when the action denoted by it is spoken of as in any way subjoined to, or dependent on, the main action. Now, in the text, the finding is not stated by itself, but is made to depend on the suckling. The dependence indeed is merely verbal. It would be quite easy to construct the sentence, so that the finding might be stated by itself, and therefore the verb be in the indicative mood. But inasmuch as there is this verbal dependence, the verb is put in the subjunctive. Thus, from the primary use of the subjunctive mood, where the dependence is real as well as verbal, comes the secondary use, where the dependence is not real, but only verbal. The same conjunction *ut* is employed to subjoin the dependent verb to the main verb in both uses. In the former, *ut* means 'in order that,' and subjoins the *purpose*, which is dependent both verbally and really. In the latter, *ut* means 'so that,' and subjoins the *result*, which is dependent verbally, but not really.

It must be understood once for all, to prevent confusion, that, when the subjoined verb denotes an action which is not spoken of as really taking place, its *dependence* on the main verb is considered to be real; when it denotes an action which is spoken of as really taking place, its dependence on the main verb is considered to be not real, but only verbal.

6. **Faustulo.**] In the dative, by attraction to *cui*. See III. 3, and compare *cui nunc cognomen Iŭlo additur*, Virg. Æn. I. 267.

7. **Educandi.**] The passive participle in *dus* is, in origin, an imperfect participle: that is, it denotes an action as not already completed. In use, it generally denotes that an action *must*, or *ought to*, or *is to* be performed. The object, on which this necessity or duty falls, is conceived as acted on indirectly; as affected by, or concerned in, the necessity or duty: and therefore, when mentioned at all, has its noun in the dative case. H. VIII. 26.

8. **Adolevit.**] "As soon as they were grown up."

9. **Venando.**] This is the gerund in *do*, as it is sometimes called, or the ablative case of the verbal noun *venandum*, 'hunting.' The nominative, however, as *venandum*, is so rarely found, that perhaps it is better to consider the gerunds as forming the noun in conjunction with the infinitive mood; as N. *venari*, hunting; G. *venandi;* D. and Ab. *venando;* A. (without a preposition) *venari;* (with a preposition) *venandum* (H. VIII. 28). In the text, *venando* is in the ablative, as telling something more about the roaming. 'They roamed a-hunting about the woods.'

10. **Peragrare.**] Observe this use of the infinitive. The infinitive is properly a noun, and stands in a sentence, either in the nominative, as, *peragrare est jucundum*, 'roaming is pleasant;' or in the accusative (without a preposition), as, *cupio peragrare*, 'I desire to roam;' the other cases being supplied by the gerunds. See last note, and H. VIII. 5, and 14. But in the text the infinitive is used like a verb in the imperfect indicative; 'they roamed,' 'began to roam,' or 'used to roam.' No doubt this construction arose from the proper one; as if from the sentences, *cœperant peragrare*, or *solebant peragrare*, 'they began,' or 'used to roam,' the verbs *cœperant* and *solebant* had dropped out. But in practice all notion of an omitted verb is lost, and the infinitive is used just as a verb in the indicative, when the writer, after relating events, passes on to a state of things that has just commenced; or when he wishes to set before his readers a picture of a series of actions following one another in rapid succession, without referring them to a particular time. Hence several such infinitives are commonly found together, as *peragrare, subsistere, facere.* They are called Historical infinitives.

11. **Corporibus.**] In the dative after *sumpto.* As in the active we might have, *robur corporibus sumpserunt*, 'they took up strength to their bodies;' so in the passive we may have, *robore corporibus sumpto*, 'strength being taken up to their bodies.' In either construction the bodies are spoken of as acted on in precisely the same way, viz. indirectly; and therefore their noun is in the dative case (II. 5).

12. **Prædæ amissæ.**] "Out of resentment for the loss of their booty." *Prædæ* is in the genitive, as naming the cause of the resentment (III. 14). But, observe, it is not the booty by itself that causes the resentment, but 'losing the booty,' 'the loss of the booty.' This is a common construction in Latin. A perfect passive participle is made to agree with a noun, when we wish to speak, not so much of the object named by the noun, as of the action denoted by the participle. Remember this construction, when translating into Latin the English infinitive in *ing*, or verbal noun. 'The killing (or murder) of the king terrified me;' *interfectus-rex me terruit.* Here you have it in the nominative; in the text you have it in the genitive. And at the end of this book (XLIII. 4) you will find it in the accusative and ablative, *ab condita urbe ad liberatam*, 'from the city built to the city freed,' that is, 'from the building of the city to its deliverance.'

13. **Numitori.**] 'The recollection touched the heart.' Who was affected by the heart being touched? Clearly he whose heart was touched; that is, Numitor. Therefore *Numitori* is in the dative case. But though the dative may be thus explained

in accordance with the general law, the genitive would be the more usual construction.

14. **Eo.**] 'Thither,' 'to that place,' 'to that point.'

15. **Quin agnosceret.**] "That he was not far from acknowledging Remus." Note down *quin* and the sentence it subjoins, whenever it occurs, and observe the corresponding English expression. Here it is 'from,' with the infinitive in *ing*. Similarly, *vix inhiberi potuit quin se interficeret;* 'he could hardly be prevented *from killing* himself:' *vix me contineo quin involem in illum;* 'I hardly restrain myself *from flying* at him.' *Quin* (from *qui*, the old ablative of the relative, and *non*) meant originally, 'in which manner not,' 'how not;' hence, 'so that not.' Thus the above sentences may be turned, 'he could hardly be hindered, *so that* he should *not* kill himself;' 'I hardly restrain myself, *so that* I shall *not* fly at him.'

16. **A domo.**] *Domus*, meaning 'home,' follows the construction of the names of towns. But when it means 'house,' as here, it is used, like nouns generally, with prepositions (I. 3).

17. **Postquam—vidit.**] *Postquam* is generally followed by a verb in the perfect indicative. This shows two things with respect to the action denoted by the verb. First, the *mood* shows that the action is not meant to be represented as dependent on the main action. Secondly, the *tense* shows that it is not meant to be represented as taking place long before the main action. If it were, the pluperfect would be used: as, *Hannibal anno tertio, postquam domo profugerat, in Africam venit. Postquam*, therefore, must be regarded as an adjoining conjunction: and, when followed by the perfect, as implying that the adjoined action and the main action are to be considered as independent of one another, and as happening close together in point of time.

18. **Ut geniti.**] "How they had been born, how educated, and how discovered." *Ut*, originally *cut*, is the adverb of manner from *qui* (like ὡς from ὅς in Greek).

a. It means therefore, 'in which manner,' or 'as;' in which sense it comes from the relative *qui*, and is an adjoining conjunction: as, *ut opinor*, 'as I conceive' (1).

b. It also means, 'in what manner,' or 'how;' in which sense it comes from the interrogative *qui*, and is a subjoining conjunction: as in the text, where it subjoins *geniti essent* to *ostendit*. In this sense it is the proper Latin word for the English 'how' after such verbs as 'show,' 'tell,' &c. But care must be taken that it is not put for the English 'that' after such verbs. 'He showed *how* Caius had done this;' *ostendit ut Caius hoc fecisset*. But, 'He showed *that* Caius had done this;' *ostendit Caium hoc fecisse*.

c. Beside 'as,' and 'how,' *ut* also means 'that,' or 'in order that' (II. 8); and 'that,' or 'so that' (IV. 5). Both these meanings flow from the original meaning, 'in which manner.' *Currit ut esuriat;* 'he runs in a manner in which he may be hungry:' that is, 'he runs in order that he may be hungry.' *Ita cucurrit ut esuriat;* 'he has run in such a manner that he is hungry.' *Ita cucurrit ut esuriret;* 'he ran in such a manner that he was hungry.'

19. **Avum regem.**] "When the young men had saluted their grandfather as king." *Saluto*, like *appello* (I. 13), is one of those verbs which denote an action that is not complete in itself; two nouns being necessary to complete the idea. These nouns are generally both in the same case: in the accusative, if the construction is active; as *Caium consulem creaverunt:* in the nominative, if the construction is passive; as *Caius consul creatus est. Caium* is in the accusative, as naming the object acted upon directly by the creating; and *consulem*, which perhaps, logically, should be in no case at all, is attracted naturally into the same case as *Caium;* for it names the same object, if not in the same, at least not in different circumstances. So *Caius* is in the nominative as subject-word to *creatus est;* and *consul* is attracted into the same case with it.

This explanation will hold for *sum* when used as the copula, and for all copulative verbs, as *fio*, 'become;' *maneo*, 'remain;' *evado*, 'turn out:' also for such verbs as *facio*, 'make;' *præsto*, 'show;' *dico*, 'call,' &c., both active and passive; in fact, for all verbs denoting an action, that does not by itself present a complete idea; and which may therefore be classed together as 'incomplete verbs.'

20. **Regi effecit.**] Compare III. 9.

CHAPTER V.

1. **Condendæ.**] *Urbis* is in the genitive, as naming the passive possessor, or cause, of the desire. But, observe, it is not a city by itself that causes the desire, but the building of a city. 'They were possessed by the desire of a city to be built:' that is, 'of building a city.' Compare this construction with *iram prædæ amissæ*, 'resentment at losing their booty' (IV. 12). But observe the difference: *Urbs condenda* is 'the building of a city'—in idea, the city not being designated as built; for *condenda* is an *imperfect* participle. *Urbs condita* is the building of a city—in fact, the city being designated as built; for *condita* is a *perfect* participle. In other respects, these two nouns, as they may be called, are alike, and pass through their cases and numbers regularly. Perhaps it would be well to conceive them

as combined into single nouns by a hyphen, like *res-publica*, 'state,' or *jus-jurandum*, 'oath:' as N. *urbs-condenda* (or *urbs-condita*), 'city-building;' G. *urbis-condendæ;* D. *urbi-condendæ*, &c.: Pl. G. *urbium-condendarum*, &c.

Beside *urbis-condendæ*, we might have in the text *urbem condendi:* that is, the gerund, which, being active in signification, is followed by a noun in the accusative case. This construction, however, though it has exactly the same (imperfect) meaning as *urbis condendæ*, is not so commonly used by the best writers.

2. **Quoniam.**] "Since they were twins, and respect for age could make no distinction between them, in order that the gods might choose by auguries, which should give a name to the new city, which should govern it when built under his power, they selected, Romulus the Palatine, and Remus the Aventine hill, as places to take the auguries in." In the sentence the main verb is *capiunt*, which is in the historical present, and therefore the subjoined verbs are in the *imperfect* subjunctive (I. 12).

a. These subjoined verbs all imply dependence, more or less, on the main action, though in different ways. Dependence may be regarded both as *before* and *after;* as the *cause*, and as the *purpose*, or *result*. The clause *quoniam gemini essent* denotes dependence *before*—the cause. 'Since they were twins,' they had recourse to some plan for deciding between them,—'they selected spots to take auguries in.' The clause *nec—posset* is exactly in the same position as the former, being conjoined to it by the *et* in *nec*, *nec* being equivalent to *et non*. *Posset*, then, and *essent*, being conjoined by *et*, are subjoined by *quoniam* to *capiunt*.

b. Next comes the clause *ut—legerent*, subjoined to *capiunt* by *ut*, and denoting dependence *after*—the purpose. This is the primary use of the subjunctive; the action not being spoken of as actually taking place (II. 8, and IV. 5). Then comes the clause *qui—daret*. This is subjoined by *qui*, not to the main sentence, but to the subordinate clause *ut—legerent*. It also denotes dependence *after*—the purpose. Giving a name to the city is mentioned as the purpose or end of the gods choosing. Last comes *qui—regeret;* which is subjoined to *ut—legerent* exactly in the same way as *qui—daret* is. Instead, however, of being conjoined to *qui—daret* by a conjoining conjunction, it is sufficiently, and more emphatically, conjoined by being placed by its side.

3. **Templa.**] Among the signs by which the gods were supposed to communicate their will to men, none held a more prominent place than those afforded by the voice and the flight of birds. The giving such signs on the part of the gods, and the taking or making them out on the part of men, as well as the actual signs themselves, received the names of *augurium*, a word probably connected with *avis*, 'bird;' and *auspicium*, a word certainly compounded of *avis* and the root *spec*, 'see.'

Birds, when supplying signs by their voice, were called *oscĭnes* (from *os* and *cano*); by their flight, *præpetes* (literally 'goers-forward,' from *præ* and *peto*). It was by means of the latter that the brothers proposed to ascertain the will of the gods. With this purpose they each marked out a certain portion of the sky, called *templum* (from the root *tem*, 'cut off'), *in* which they were to make their observation; and also a certain spot of ground, likewise called *templum*, *from* which they were to make their observation. Remus, from his *templum* on the Aventine, first sees six vultures cross his *templum* in the sky. His companions immediately hail him king. But no sooner is this augury announced to Romulus, than he, from his *templum* on the Palatine, sees twelve vultures cross his *templum* in the sky. Whereupon he, too, is saluted king by his friends. But which is to be king? Do the gods declare their will by priority of time or superiority of number? This being a moot point, they settled it by the sword.

4. **Vulgatior.**] Participles, like other adjectives, admit of degrees of comparison, when the action denoted by them admits of the notion of comparison. We cannot think of one man being more killed than another; therefore there is no comparative *interfectior*. But we can think of one story being more noised abroad than another; therefore there is the comparative *vulgatior*.

5. **Fama est.**] As verbs of saying, perceiving, &c., are followed by the accusative and infinitive (H. VIII. 14), so also are nouns which name the actions denoted by such verbs. Thus, in the text, the noun *fama*, 'talk,' 'saying,' which names the action denoted by the verb *fatur*, 'says,' or *dicit*, 'tells,' is followed by the accusative and infinitive, or two accusatives, *Remum* and *transiluisse*. There is a talk of—whom? Remus. What? His leaping over the walls. Therefore the object 'Remus,' and the object 'leaping-over,' being both conceived as moved from the mouth of the speaker to the ears of the hearer, have their nouns in the accusative case.

6. **Ludibrio fratris.**] This is an expression in which it would be somewhat far-fetched, though not perhaps altogether incorrect, to say that *fratris* is in the genitive, as naming the *cause* of the mockery. But it is both correct and simple to say that *fratris* is in the genitive, as naming the *passive possessor* of the mockery. The brother does not display mockery, but has mockery displayed toward him.

7. **Potitus.**] As the deponent *potior* has the transitive signification 'acquire,' 'obtain,' the accusative might be expected after it, and is occasionally found, as in Lucretius, *Homerus sceptra potitur*. But it is usually followed by the ablative case.

For it seems to have originally meant, 'I am made powerful;' or reflectively, 'I make myself powerful.' The object, then, by which I make myself powerful would naturally have its noun in the ablative, as being the subsidiary object, or means. And as the best way to make myself powerful by means of an object is to possess myself of it, *potior* comes to have the transitive meaning, 'acquire,' 'obtain.' Besides *potior*, the following deponents, which are translated into English by transitive verbs, take the ablative, and for similar reasons; viz. *utor*, 'use;' *fruor*, 'enjoy;' *fungor*, 'discharge.' *Potior* is also found with the genitive in poetry; more rarely in prose, except in the phrase, *potior rerum*, 'I make myself master of the government.'

CHAPTER VI.

1. **Diis.**] *Deus*, 'God,' an irregular noun of the second declension, is thus declined:—

Sing. N. and V. *Deus;* G. *Dei;* D. and Ab. *Deo;* A. *Deum.*
Plur. N. and V. *Dei, Dii* or *Di;* G. *Deorum* or *Deum;* D. and Ab. *Deis, Diis* or *Dis;* A. *Deos.*

2. **Quum—tum.**] Notice this phrase for translating the English, 'not only—but especially.' If filled up, it would be: *se, quum cetero habitu augustiorem fecisset, tum maxime*, &c.

3. **Cujus ne vana.**] "And that its size might not be useless, Romulus, with the view of attracting population, opened a certain place with privilege of sanctuary." The ablative *causa* (or *gratia*), with a noun in the genitive or a possessive, means, 'for the sake of,' 'in behalf of:' as *tua causa hoc facio;* 'I do this for your sake.' In the text the noun in the genitive after *causa* is *alliciendæ-multitudinis*, 'population-attracting,' which must be considered as one noun (V. 1).

Asylum (from α, 'not,' and συλάω, 'rob') means, literally, a place 'safe from robbers:' hence, 'sanctuary,' a place under divine protection and safe from harm of all kinds, a place of refuge. It then became a place in which debtors might be safe from creditors, and criminals from justice.

4. **Discrimine.**] As we had the noun *fama* followed by an accusative and infinitive, just like a verb (V. 5); so here we have the noun *discrimen* followed, like a verb, by a subjoined clause. 'Without distinction, whether a man was slave or free.' The Latin for 'whether—or' is *an—an.* But the first *an* is frequently omitted, as in the text. Care must be taken not to translate 'or' by *aut* in such a subjoined clause.

5. **Avida.**] The genitive of the *passive possessor* comes properly, and in the first instance, after the nouns which name the objects possessed: as, *amor patriæ*, 'love of one's country;' *studium lucri*, 'fondness for gain;' *cupīdo gloriæ*, 'desire of glory' (III. 11). But this construction is frequently extended to adjectives which correspond in meaning with such nouns; so that adjectives denoting fondness, desire, &c., are followed by the genitive: as, *amans patriæ*, 'attached to one's country;' *studiosus lucri*, 'fond of gain;' *cupĭdus gloriæ*, 'desirous of glory;' and, as in the text, *avida novarum rerum*, 'eager for change.' See XV. 4.

CHAPTER VII.

1. **Cuilibet.**] *Qui* (*quæ*, *quod*, &c.) is generally found in Latin as the relative, meaning 'which.' It is also found as an indefinite adjective, meaning 'any:' though in this sense the forms *quis*, *qua*, *quid*, are rather preferred. But *qui*, 'any,' is found in certain indefinite adjectives, which are formed from it with the addition of an enclitic—an enclitic being a little word pronounced, and generally written, with the word preceding.

a. Thus we have the little word *libet*, 'it pleases,' written after *qui;* the two together forming one word *quilibet*, which means, 'any one you please.' The part *qui* is declined regularly, the part *libet* remaining unchanged: as, N. *qui-libet*, *quæ-libet*, *quod-libet*, or *quid-libet;* G. *cujus-libet;* D. *cui-libet*, &c. So too we shall find *uter-libet*, 'whichever of the two you please.'

b. A similar word is *qui-vis*, composed of *qui*, 'any,' and *vis*, 'you wish:' also declined regularly, and having exactly the same meaning as *quilibet*.

c. In the last chapter we had *quendam*, the accusative of *quidam;* a word composed of *qui* and the enclitic *dam*. *Quidam* means 'a certain' object; as if the writer would say, 'I do not know,' or, 'I do not care to tell you which.' It is declined regularly, except that *m* before *d* becomes *n:* as *quen-dam*, *quorun-dam*. From it is derived *quon-dam*, which means, 'at a certain time, I do not say when—before or after;' 'formerly,' 'hereafter.'

2. **Civitatium.**] The general rule for the genitive plural is: 'Parisyllabic nouns take *ium*, imparisyllabic take *um*.' *Civitas*, therefore, being imparisyllabic; that is, not having the same number of syllables in the nominative as in the other cases; *civitatum* would be regular, and is the more common form. But in national names ending in *as* the termination *ium* is almost always found; as *Arpinas*, *Arpinatium;* *Antemnas*, *Antemnatium* (IX.); also in the plural nouns *penates*, 'guardian gods,' and *optimates*, 'nobles;' as *penatium*, *optimatium*.

3. **Ut—esset.**] *Ut* in the text subjoins, not a purpose, but a result. The subjunctive, therefore, is used, not in its primary, but in its secondary sense; the dependence denoted by it being not real, but only verbal (IV. 5). As an historical fact, Rome was now a match for any of the neighbouring states; and, if Livy had stated this fact by itself, he would have used the indicative mood, *par erat*. But in the sentence he subjoins this fact to another, which he makes the main fact: 'Rome was now so strong that she was a match.' And in Latin, though not in English, this verbal dependence requires the subjunctive mood.

The tense of *esset* is in accordance with the usual law for the sequence of tenses (I. 12). But sometimes the perfect subjunctive is used after *ut*, 'so that,' as in IV. 5. This is allowable (though not usual) when a single *perfected* action is spoken of, as that of the herdsman finding the wolf; but not when a state or condition is denoted by the verb, as in the text. Thus for, 'He ran so fast that he was in a sweat,' the Latin is, *ita cucurrit ut sudaret*, not *sudaverit*.

4. **Qui—peterent.**] "To seek alliance;" literally, 'who should seek.'

a. Of the words used in Latin to join subordinate clauses in the main sentence; that is, of adjoining and subjoining conjunctions; by far the most important are the relative adjective *qui*, and the adverbs derived from it. These adverbs are:—

(1) Of place: *quo*, 'to which place,' 'whither;' *unde* (originally *cunde*), 'from which place,' 'whence;' *ubi* (originally *cubi*), 'at which place,' 'where;' *quā*, 'by which road.'

(2) Of time: *quum* and *quando*, 'at which time,' 'when.'

(3) Of manner, &c.: *ut* (originally *cut*), 'in which manner,' 'as,' 'how;' *quare* (*qua re*), or *cur*, 'for which cause,' 'why;' and some others.

b. We have frequently met with *qui* as an adjoining conjunction: as, *Palatium, in quo ipse erat educatus, muniit; creat senatores, qui Patres appellati*, in the last chapter. So, *in iis locis, ubi expositi erant, urbis condendæ*, &c., V. 1. In all these sentences, the verb in the relative clause is quite independent of the main verb. It denotes an action that is spoken of as really taking place, and without bearing on the main action. Hence the relative verb is in the indicative mood. And when it is, we say that it is adjoined, not subjoined; and the word which adjoins it, whether the adjective *qui*, or an adverb derived from *qui* or any other word, we call an adjoining conjunction.

c. But *qui* in the text we call a subjoining conjunction, because *peterent* is in the subjunctive mood. And *peterent* has the primary sense of the subjunctive (II. 8), as it denotes a purpose conceived in the mind, not a fact that is spoken of as

actually taking place. The seeking is dependent on the sending, both verbally and really. Instead of the adjective *qui*, the adverb *ut*, 'in order that' (IV. 18), may be used before a verb denoting the purpose. In English we commonly use the infinitive mood. Thus, for 'he sent ambassadors to sue for peace,' we may have, *misit legatos ut pacem peterent;* but more elegantly, *qui pacem peterent*, as in the text.

5. **Adeo.**] "To such an extent did they at once despise," &c. *Adeo*, compounded of *ad* and the pronominal adverb *eo*, 'thereto,' means (1) 'up to the point spoken of,' 'so:' (2) 'in addition to the thing spoken of,' 'moreover.' We also have, compounded with *ad*, the adverb *quoad*, 'up to what,' 'how far,' 'how long;' and *adhuc*, 'up to this time present,' 'hitherto.' For the exact meaning of *is*, from which *eo* comes, see XV. 1; and for *eo*, see XXI. 9 and 25.

6. **Dissimulans.**] "Dissembling." *Simulo* means 'pretend that which is not;' *dissimulo*, 'hide that which is.' Thus, *Quod non est simulo, dissimuloque quod est.*

7. **Ex industria.**] "Institutes on purpose games sacred to Neptune, father of horses." The Roman sea-god Neptune was identified with the Greek Poseidon, who, beside being god of the sea, was regarded as creator of the horse, and originator of horse-racing. Compare Virg. Georg. I. 12.

Sollennis (from *annus*, 'year,' the first part of the word being obscure) meant originally 'taking place every year;' hence 'stated,' 'appointed.' Then, being applied to religious festivals, in consequence of their recurring at stated times, it came to mean 'festive,' 'solemn,' 'sacred,' as here. And further, the neuter form *sollenne* passes, as frequently happens, into a noun; with the sense 'solemn rite,' 'festival,' 'solemnity.' See *cujus ad sollenne*, a little below, and XI. 4.

8. **Quanto.**] *Tantus*, the antecedent to *quantus*, is frequently omitted. The full sentence would be: *Tanto id apparatu concelebrant, quanto tum sciebant aut poterant concelebrare.*

9. **Multi mortales.**] "A great many people came to the show, from a desire too of seeing the new city; especially the inhabitants of the several nearest towns, Cænina, Crustumium (or Crustumerium), and Antemna." *Etiam* means 'beside wishing to see the show.'

10. **Videndæ.**] *Urbis-videndæ*, 'city-seeing,' to be taken as one noun, is in the genitive as naming the passive possessor, or cause, of the desire (V. 1). For the ablative *studio*, see IX. 7.

11. **Quique.**] *a.* Here is another enclitic *que* appended to *quis* or *qui;* see note 1. But only *quis* is used in the nominative singular, as *quisque, quæque, quidque*, or *quodque;* G. *cujusque*, &c.

It means 'each,' 'every;' and is often placed after superlatives and ordinal numerals: as, *optimus quisque*, 'all the best men;' *decimus quisque*, 'every tenth man.'

b. In the text the plural is used, because Livy does not mean 'all the nearest persons' (*proximus quisque*); but 'all the nearest peoples' or 'states,' each state furnishing a number. This distinction of number must be carefully remembered. Similarly we have,

Sing. *Alter*, 'one of the two persons.'

Plur. *Alteri*, 'one of the two parties,' 'classes,' &c. (XXI. 26).

Sing. *Uter*, 'which of the two persons.'

Plur. *Utri*, 'which of the two parties,' 'classes,' &c. (XIX. 16). And the same with *neuter*, 'neither of the two;' and *uterque*, 'both of the two.'

12. **Liberis.**] *a.* Some nouns in Latin are used only in the plural number: as *liberi*, 'children;' *majores*, 'ancestors;' *superi*, *inferi*, *penates*, *manes*, &c. These name more objects than one; and are, therefore, quite regularly in the plural. The singular is wanting, because the single object was not regarded. A man was regarded as having, not a child, but children, a family: not an ancestor, but ancestors, ancestry. Hence we find, not *liber*, 'child,' but only *liberi:* not *major*, 'ancestor,' but only *majores*. Most words of this sort have passed from adjectives into nouns: as *majores*, 'elder (men).'

b. Beside the above, which name more objects than one, there are some nouns found only in the plural, which name a single object: as *arma*, 'armour;' *fides*, 'lyre;' *castra*, 'camp.' In these, therefore, there is something irregular. The explanation seems to be that this single object was viewed and named with reference to its constituent parts. The lyre was called by a plural noun *fides* (G. *fidium*), because it was an instrument compounded of several strings. A suit of armour was called *arma* (G. *armorum*), as compounded of several pieces. But a single string was not called *fides* or *fidis* (sing.); nor was a single piece of armour called *armum*. Remember, then, that of *plural-only* nouns, some name more objects than one, as *liberi;* some name a single object, as *castra*.

13. **Eo.**] "Thereto." See XXI. 9.

14. **Composito.**] The perfect passive participle in the neuter gender often becomes a noun. Thus here we have *compositum*, 'arrangement,' from *componere*, 'arrange:' and at the end of this chapter *factum*, 'deed,' from *facio*, 'do.' This follows naturally from the power a Latin adjective has of designating sex by passing through genders. In the neuter gender it designates a thing so clearly, that no neuter noun need be attached; just as in the masculine gender it designates a man so clearly, that no masculine noun need be attached. Thus

legatus means 'a man sent on an embassy,' 'ambassador;' *legatum*, 'a thing bequeathed,' 'legacy.' Similarly, *hic* means 'this'-man, 'he;' *hæc* 'this'-woman, 'she;' *hoc* 'this'-thing, 'it' (H. VIII. 33).

15. **Venissent.**] "And invoking the god, to whose high festival and games, as they said, they were come." As they were actually come to the games, the indicative *venerant* might have been expected here. But this is an instance of *oratio obliqua*, as it is called.

16. **Hortans.**] "Exhorting them to calm their anger, and give their hearts to those to whom fortune had given their persons."

17. **Dedisset.**] The words of Romulus were: *Mollite iras, et quibus fors corpora dedit, date animos.* In *oratio obliqua* the adjoined verb *dedit* becomes *dedisset;* the tense being pluperfect instead of perfect, because the exhorting is narrated as a past event, the main verb *circumibat* being in the imperfect. See Note 15, and I. 12.

18. **Darent.**] The word which names the object operated on indirectly by the action denoted by *darent;* or, more briefly, the word in the dative after *darent*, is *iis*, the omitted antecedent to *quibus*. This antecedent, if not emphatic, is frequently omitted; especially, if it is either in the nominative or accusative case, and if the relative also is in one of these two cases (H. VIII. 34. k).

19. **Preces.**] In Note 12 we spoke of plural-only nouns. *Preces* is almost one, the ablative *prece* being alone used in the singular. Such assertions as this must be understood as referring to the best prose writers. The dative *preci* and accusative *precem* are found in poetry. So we called *fides*, G. *fidium*, 'lyre,' a plural-only noun; but the singular G. *fidis*, A. *fidem*, and Ab. *fide*, are found in the poets.

CHAPTER VIII.

1. **Pro ardore.**] "Move fast enough for the eagerness and rage of the Cæninensians." The preposition *pro* means primarily, 'before' (XXXII. 1). Here it gives the notion of 'comparison,' 'proportion:' a notion which follows naturally from that of setting one object *before* another. Compare, *pro multitudine hominum et pro gloria belli angustos se fines habere arbitrabantur.* Cæs. I. 2. 'Move' in English is both transitive and intransitive. But *moveo* is hardly ever intransitive; so that

the reflexive pronoun is required to translate 'they move;' as *se movent* in the text.

2. **Vastantibus.**] Agreeing with *Cæninensibus* understood.

3. **Fit obvius.**] "Meets." *Obvius* means, 'in the way of:' with *fio*, 'get in the way of;' 'meet.' It is followed by the dative: for I am acted on indirectly, not moved or changed, by the object that gets in my way.

4. **Ferculo.**] *Ferculum* is used here in its primary sense, 'a frame to *carry* anything on,' from *fero*, 'carry.' Generally it is used in a special sense, meaning not 'the frame that carries,' but 'the object carried—up to table:' that is, 'a dish,' 'a course.' There is also a word *feretrum*, having the same primary meaning, but usually naming the object which we call 'bier.' It is the Latin form of the Greek noun φέρετρον, from φέρω, 'carry,' which also means 'bier.' From this form *feretrum*, not from *ferculum*, comes the surname of the god, mentioned below. *Jupiter Feretrius* therefore means, 'Jupiter of the framework or scaffolding.'

5. **Ascendit.**] *Ascendo* is compounded of *ad* and *scando*, 'climb.' Verbs thus compounded with prepositions generally undergo some change of vowel. Thus *a* generally becomes *i* before one consonant; as *căpio, accĭpio; cădo, occĭdo; răpio, derĭpio:* but *e* before two consonants; as *scando, ascendo; capio, acceptus; rapio, dereptus.* This being taken as the rule, all exceptions should be carefully noted.

6. **Ad quercum.**] "And having laid them down beside the oak." *Ad* means 'to by the side of,' 'to outside' (I. 4.) By itself it probably means no more than 'by the side of,' 'near;' the idea of 'motion to' being owing to the accusative case, with which it is always used.

7. **Jupiter.**] The name by which this god was called, before any terminations for making cases were affixed, was Jŏv. In speaking of him as the subject of the sentence, and in addressing him, the Romans always added *pater*, 'father.' Thus we have for the nominative (and vocative) case *Jov-pĭter, Jov-pĭter* (see Note 5), *Juppĭter* or *Jūpĭter:* but in the other cases simply *Jov-is, Jov-i, Jov-em.*

8. **Fero.**] 'Carry'-on the *feretrum* or *ferculum*.

CHAPTER IX.

1. **Palatos.**] The ordinary Latin verb has two participles denoting time in the active voice; the present and the future: and one in the passive; the perfect.

a. But deponent and half-deponent verbs have almost always all three with an active signification: as, *patiens*, 'suffering;' *passurus*, 'about to suffer;' *passus*, 'having suffered:' *fidens*, 'trusting;' *fisurus*, 'about to trust;' *fisus*, 'having trusted.'

b. Participles, it must be observed, denote time with reference, not to the speaker, but to the action denoted by the main verb in the sentence. Thus, *hæc omnia Titius pridem mutavit me probante*, means: 'All this Titius changed long ago with my approbation,'—given not now, but at the time of the change. So in the last chapter *vastantibus* was in the present, because they were laying waste when Romulus met them. And in the text, *ducta* is in the perfect, because the army was led before it surprised them.

c. We might therefore expect, not *palatos*, but *palantes;* for they were in the act of straying, when the Roman army surprised them. But it may be taken as an exception to the above rule, that the perfect participle of deponents and half-deponents is often used instead of the present: probably because the present, being an active form, is not thoroughly at home among the passive forms of deponents.

2. **Orat ut.**] "Entreats Romulus to pardon."

3. **Det veniam.**] *Orat* being in the historical present, the subjoined verb may either be in the present tense, as here, to accord with the form; or in the imperfect, to accord with the sense. See I. 12.

4. **Ita rem.**] Verbs of thinking, saying, &c., which are followed in English by 'that' (not, 'in order that'), are followed in Latin by the accusative and infinitive, or two accusatives (H. VIII. 14). But in Latin the accusative and infinitive are frequently used, without the verb of thinking or saying being inserted, when a person has been just mentioned in such a way that a speech or opinion may be readily ascribed to him. This speech or opinion thus expressed generally gives the reason for what he has just been mentioned as saying or doing. Thus Hersilia intreats Romulus to admit the relatives of the ravished women into the state: and then adds as a reason for her entreaty, that by such policy a state thrives. On coming, then, to an incomplete sentence of this sort ('ungoverned *oratio obliqua*,' as it may be called), we must supply in our mind from some preceding word, as *orat*, some such word as *dicens* or *putans*.

5. **Impetratum.**] "Her request was easily obtained." *Impetro* means 'achieve,' 'obtain;' and generally, 'obtain by request.' It may, therefore, be considered a transitive verb; for it may be followed by a noun in the accusative case naming the object obtained. But as this object is seldom expressed by a single noun, but much more commonly by a sentence, *impetro* is

seldom followed by a noun in the accusative, and therefore comes to be regarded as intransitive. And this holds still more in the passive: for, as neither you nor I are likely to be obtained by request, the third person only is used. And in this person the impersonal construction, as it is called, is almost always adopted. That is, the verb is used without a subject-word, or only such subject-word as may be supplied from a neighbouring sentence. And this of course would be regarded as of the neuter gender. Thus in the text we might supply, *id quod oraverat impetratum est;* 'what she asked for was readily obtained.'

6. **Minus—certaminis.**] Observe this neuter adjective used like a noun; and, as such, followed by a noun in the genitive case. *Minus certaminis* means literally, 'less of fighting:' *certaminis* being in the genitive as naming the whole, that possesses 'the less' as a part. It is possible for us to use 'less' as a noun in English; but we generally keep it an adjective: as, 'less fighting.'

a. But in Latin adjectives denoting quantity,—as *multum, plurimum, aliquantum* (XXI. 18), *tantum*, &c. (not *magnum* or *parvum*),—are generally used in this way as nouns, when we wish to give prominence to the quantity of an object, rather than to the object itself. So, too, are the pronominal adjectives: as *hoc rei* (XXXV. 3), *si quid auri, quod campi* (XI. 1), &c. These adjectives may be used as nouns either in the nominative or accusative case; but not when a preposition precedes. We must say, *ad tantum laborem*, not *ad tantum laboris.*

b. After such adjectives used as nouns we may also have neuter adjectives of the first class in the genitive case: as *aliquid boni, plurimum novi, si quid pulchri*, &c.: and these must also be regarded as nouns. But we may not have adjectives of the second class. We must say, *aliquid memorabile*, not *aliquid memorabilis.*

7. **Cladibus.**] Under the general class of nouns naming subsidiary objects, and therefore in the ablative case, come, as a special class, nouns which name the *cause* why an action is performed. *Multi homines officia deserunt mollitia animi;* 'Many men desert their duty through feebleness of mind.' *Mollitia* is in the ablative, as naming the cause why men desert their duty. So in the text *cladibus* is in the ablative, as naming the cause why the spirits of the Crustuminians had fallen. Compare *precibus fatigata* and *victoria ovantem*, a little above.

8. **Qui darent.**] "To give in their names"—as colonists. They did actually give in their names; so that *darent* is in the subjunctive, in accordance with the secondary, not the primary, use of the mood, its dependence on *inventi* being verbal, not real (IV. 5).

9. **Migratum est.**) *Migro* is an intransitive verb, and is therefore used impersonally in the passive: that is, only in the third person, and without a subject-word. This passive construction, instead of the active, is very common in Latin; especially when the writer does not care to state precisely who performs the action. If the active *migravērunt* were used, it would be necessary to insert a subject-word: but after *migratum est* it is not necessary to name the persons by whom the migrations were made. We cannot translate this construction literally; 'it was migrated' not being an English phrase. Moreover, it is not the exact translation, as there is nothing corresponding to 'it' in the Latin. *Captum est* only means 'it was taken,' when some neuter noun has just been used, and may be understood. But this is not the case with *migratum est*. If we keep the passive construction, we must adopt some such translation as the above —'Frequent migrations were made.' See H. VIII. 23.

CHAPTER X.

1. **Præerat.**] "All verbs compounded of *sum*, except *possum*, are followed by a dative; for they each denote an action in which an object is concerned, not an action by which an object is moved." H. p. 142. *Præ-sum* means literally 'am before,' 'am in front of;' hence, 'preside over,' 'superintend.' See III. 4.

2. **Accipiat.**] See IX. 3 for the tense.

3. **Sacris petitum.**] *Sacris* is in the dative after *petitum*, because the sacrifice is concerned in having water brought to it. For the supine, see XIX. 14.

4. **Accepti obrutam.**] Notice this use of the participle in Latin. The sentence may be translated literally: 'Having been admitted, they killed her, having been overwhelmed with shields.' But we should say, 'Having been admitted, they killed her by overwhelming her with shields.' The participle, therefore, may be used to denote the manner in which, or the cause for which, an action is performed. How did they kill her? By overwhelming her with shields. And as the overwhelming preceded the actual killing, we have the tense of *obrutam* agreeing with what was said in Note IX. 1, *b*.

5. **Magni ponderis.**] Notice this genitive, and compare it with the ablative *magna specie* in the next line.

6. **Brachio.**] In the ablative, as naming the *place on* which they wore the bracelets. The preposition *in* may be prefixed, as *in manibus*, just below. See XXVII. 4.

7. **Habuerint.**] In the subjunctive, being subjoined to *pepigisse* by *quod*, and giving the reason which induced her to

bargain. The dependence, therefore, denoted is 'dependence before' (V. 2). 'The story is added that, as the Sabines commonly wore, &c.'

8. **Pepigisse eam.**] These two words are in the accusative after the active notion implied in the word *fabula*. See *fama est Renum transiluisse*, V. 5.

The word in the accusative after *pepigisse* is the omitted antecedent to *quod; quod* being in the accusative after *haberent*. If inserted, the antecedent would be *id;* but the usage is to omit it (VII. 18). *Quod*, without its antecedent, answers exactly to our 'what,' which may be resolved into 'that which.' For the form *pepigisse*, see II. 2.

9. **Haberent.**] In the imperfect subjunctive, because the story is told as a past event in the *oratio obliqua*. If Tarpeia used these words to the Sabines, she said *quod—habetis*. See VII. 15.

10. **Eo.**] We have had *eo* meaning 'to that place,' 'thither.' Here it means 'on that account,' 'for that cause.' Here, therefore, it is in the ablative singular neuter from *is*, 'through that thing:' in the ablative case, because the *cause* for which an action is performed has its noun in the ablative (IX. 7); in the neuter gender, in accordance with the usual custom, by which *is* (like other demonstratives) stands for 'that male,' *ea* for 'that female,' *id* for 'that object neither male nor female' (H. VIII. 33). *Eo* meaning thus naturally 'on that account,' we may be surprised that it should also mean 'thither;' but see XXI. 9 and 25.

CHAPTER XI.

1. **Quod—campi.**] *Quod* is in the nominative, as subject-word to *est;* and the antecedent to *quod* is the word in the accusative after *complesset* (X. 8). For the genitive after *quod*, see IX. 6. Observe this idiom for turning into Latin such expressions as 'all which,' 'all.' The literal English is, when the Roman army had filled what of plain lies;' but we should say, 'All the plain which lies.' So for 'He sank all the ships in the harbour,' we may say, *Quod fuit in portu navium demersit.*

2. **Complesset.**] For this contracted form, see II. 17.

3. **Prius—quam.**] *Priusquam*, *antequam*, and *postquam*, may either be written as single words, or with their two parts separate, as here. See IV. 17; and observe that *priusquam* here, as *postquam* there, is used as an adjoining, not subjoining, conjunction. The mood of *subiere* shows that there is no dependence of the one action on the other; the tense, that there was

no interval between the two actions. Livy represents the coming down of the Sabines and the marching up of the Romans as independent and contemporaneous actions. In fact they are both in sense, though not in the sentence, main actions. But *complesset* is in the pluperfect subjunctive after *quum* (which here, therefore, is a subjoining conjunction), because it denotes an action that not only took place some time before the main action (in the night), but was the cause of the main action. The Sabines came down, because the Romans had filled the plain. See XIX. 9.

4. **In æquum.**] A neuter adjective passed into a noun (VII. 14); 'to the level.'

5. **In adversum.**] "Marched up the hill to meet them." Here too *adversum* has passed into a noun. Compare such adverbial expressions as *ex adverso*, 'over against,' 'opposite to;' *de integro*, 'anew' (XVI. 3); *ex improviso*, 'unexpectedly;' *in præceps*, 'headlong;' *primo*, 'firstly;' &c.

6. **Quarum ex injuria.**] "Out of wrong done to whom the war had arisen." *Quarum* is in the genitive, as naming the passive possessors of the wrong (III. 11). *Caii injuria* may either mean 'wrong done by Caius;' *Caii* being in the genitive, as naming the active possessor of the wrong: or, 'wrong done to Caius;' *Caii* being in the genitive, as naming the passive possessor of the wrong. Occasionally both genitives are found attached to the same noun; as, *pro veteribus Helvetiorum injuriis populi Romani*, 'for old wrongs done by the Helvetii to the Roman people,' where *Helvetiorum* is in the genitive as naming the active, *populi* as naming the passive possessors of the wrong.

7. **Hinc—hinc.**] "Beseeching, on the one side their fathers, on the other side their husbands, not to besprinkle themselves, fathers-in-law and sons-in-law as they were, with unrighteous blood." Observe that, where we use the words 'one'—'other,' or 'this'—'that,' the Romans use the same word: as, *hinc—hinc*, 'from this place'—'from this place.' Quite rightly, because as regards the speaker the place is no more 'that' than 'this.' So in the next sentence we have *tum—tum*, 'at that time'—'at that time:' one time as regards the speaker being no more 'this' than 'that.'

8. **Tum—tum.**] "Not only the multitude, but also the leaders." Notice this phrase for our 'not only—but.' Similarly we had *quum—tum* (VI. 2).

9. **Imperium.**] "The whole government they bring together to Rome." *Imperium* is in the accusative, as naming the object moved: *Romam*, as naming the object *to* which motion is directed.

CHAPTER XII.

1. **Quum—divideret.**] "Since at the time he was dividing." *Quum dividebat* would mean simply, 'At the time when he was dividing;' and no connection would be implied between the dividing and the naming. But the subjunctive *divideret* denotes the dependence of the dividing on the naming: a dependence, not after and real, as when the purpose is denoted (II. 8); but before and merely verbal. Romulus actually was dividing; but the dividing is not stated as a fact by itself, but mentioned to show how it was that he came to give the names. This 'dependence before' comprehends every mode in which an action can be represented as bearing upon the main action. In *quum—agerent*, a little below, it denotes a reason *against* the main action. Here it does not exactly denote the reason *for* it, or *cause*, but rather the *manner*. The king's gratitude to the Sabine women was the cause of his giving their names to his new *curiæ:* his dividing the people into *curiæ* shows how it was that he was able to do them this honour.

2. **Quumque—agerent.**] "And though at the time the Laurentians demanded satisfaction in accordance with the law of nations, the influence and entreaties of his relations had more effect with Tatius." *Agerent* is in the subjunctive, as denoting a reason against the main action: see last note, and II. 18. *Jure* is in the ablative, as explaining *agerent*. It names the *manner* in which they acted. They acted as the law of nations showed them how to act. To act thus was to demand satisfaction.

3. **Suorum.**] *a.* The rule is that the reflexives *sui* and *suus* refer to the subject of the sentence, as *se* does in the next sentence (II. 4). But it is not considered a violation of the rule, if they refer to the object, which is the subject of the sentence in sense, though not in grammar. *Gratia* and *preces* name the grammatical subjects of this sentence; but the real subject, about which the sentence is made, is Tatius: as if it ran, 'Tatius was more influenced,' &c.

b. Suorum does not agree with *hominum* understood. *Mei* means 'people belonging to me'—in any way, friends, relations, soldiers, &c., as the context shows. *Mea* means, 'things belonging to me,' 'my property.' And so, too, the other possessives, *tuus, suus, noster, vester*, are used in the plural as nouns. It is the gender of the adjective that gives it the power of thus naming persons and things: not any word omitted with which the adjective agrees. *Mei* no more agrees with *homines*

omitted, than *mea* with *negotia;* which would be an absurd ellipsis: as if *omnia nostra abstulit* meant, 'he carried off all our businesses.'

4. **Plus poterant.**] *Plus* is in the accusative after *poterant:* just as in the sentence, *possum* (or *cœpi*) *ambulare, ambulare* is in the accusative after *possum* (or *cœpi*). *Plus* and *ambulare* name the objects on which the action denoted by *possum* or (*cœpi*) operates directly. There is, therefore, no need to understand *facere* after *poterant.* So *tantum,* a little below, is in the accusative after *valuit.*

5. **Illorum.**] *Ille* means, 'that yonder.' *Illorum,* therefore, implies, 'those people with whose action he had nothing to do.' *Ille, iste, hic, is,* &c., are adjectives, which pass readily into nouns by help of their gender: just as the adjective *Romanus,* 'Roman,' passes into the nouns *Romanus,* 'a Roman man;' *Romana,* 'a Roman woman.' But they go further than *Romanus:* for as there was no occasion to speak of a single 'Roman thing,' there is no neuter noun *Romanum.* But as there was frequent occasion to speak of 'that thing,' there is a neuter noun *illud* (*istud,* &c.). Thus, then, there is both the adjective *ille* passing through genders; as *ille, illa, illud:* and there are the three nouns, *ille, illa, illud;* meaning respectively 'that man,' 'that woman,' 'that thing;' which may often be translated by our three nouns, 'he,' 'she,' 'it.'

6. **Quum—venisset.**] "Having gone thither."

a. The English compound for the perfect active participle is usually translated into Latin by the pluperfect subjunctive with *quum,* when the verb is intransitive; and when the corresponding Latin verb is not a deponent. When the verb is transitive, the construction, called ablative absolute, may be used equally well (H. VIII. 19). Thus, 'having gone,' *quum venisset;* 'having set out,' *profectus;* 'having killed the enemy,' *occiso hoste,* or *quum hostem occidisset.*

b. When the subjunctive construction is used, it should, as usual, denote that the action is in some way or other explanatory of the main action (Note 1). But it has so completely passed into a phrase, that the connection is often very remote, even if it exists at all. In the text there is no connection between his going thither, and his being killed: but there is between his going thither, and his being killed at Lavinium. The clause *quum—venisset* shows how it was that he came to be killed at Lavinium.

c. The tense of *venisset* is owing to *interficitur* being in the historical present; if the main verb were really in the present, the subjoined verb would be *venerit.*

7. **Unde viribus.**] "On the strength of which Rome became

so powerful, that for the space of forty years from that time she maintained peace undisturbed." The noun naming the time during which an action is being performed is generally in the accusative without a preposition (H. VIII. 10). Here, then, the preposition *in* implies, not duration, but motion, from the period of those successful wars, through and to the end of the forty years.

8. **Haberet.**] See VII. 3; and observe that the imperfect *haberet*, as *esset* there, denotes, not a single perfected action, but a state or condition.

9. **Gratior.**] We have seen that when an intransitive verb (as *cedo*, II. 11; *maneo*, III. 4; *præsum*, X. 1) denotes an action, by which an object is affected, the noun naming the object is put in the dative case. And, on exactly the same principle, when an adjective denotes a quality, which affects or concerns an object, the noun naming such object will be in the dative case. *Multitudini gratus rex fuit;* 'the king was popular with the common people.' Clearly the common people were affected by the king being popular. Their feelings were influenced thereby. Therefore *multitudini* is in the dative after *gratus*. And whenever an adjective denotes a quality, by which an object may be influenced or affected, we may expect to find it followed by a noun in the dative case. But we shall have to explain why certain adjectives are followed by nouns in the genitive or ablative. See H. p. 146.

10. **Acceptissimus.**] Notice the participle in the superlative, like any other adjective. So, *vulgatior*, V. 4. For the dative case, see last note.

CHAPTER XIII.

1. **Quum—haberet.**] We can hardly have a sentence in which the force of the subjunctive is less apparent than here. *Quum haberet* seems at first sight to mean nothing more than *quum habebat*, 'at the time when he was holding.' For his holding an assembly can have nothing to do with the main action, a storm covering him. And if the sentence stopped at *nimbo* (*tam* being omitted), there would seem no reason at all for the subjunctive. But it goes on, 'the storm covered him with so thick a cloud as to take away the sight of him from the assembly.' Here, then, in the word *concioni*, seems the clue to the subjunctive. The clause *quum—haberet* tells us how it came to pass that the assembly saw him no more, 'since at the time he was holding an assembly for the purpose of reviewing his army.' If the word were *hominibus*, or *Romanis*, instead of

concioni, the subjunctive would seem to be used without any distinctive force.

2. **Cum—fragore.**] "Whenever an object is mentioned as accompanying on terms of equality, not as subordinate to the action of the subject, the preposition *cum* is to be inserted before the ablative case. Thus for 'Caius came with Balbus,' say *Caius cum Balbo venit;* for Balbus is not mentioned as in any way subordinate to the coming of Caius. We might say, 'Caius and Balbus came,' putting Balbus on an equality with the subject Caius." (H. VIII. 20. k.) So in the text, the 'crash' and 'thunderings' accompany the storm, but do not tell anything more about the main action 'covering;' therefore *cum* is inserted before *fragore* and *tonitribus*. But the 'cloud' does tell something more about the 'covering;' it is the *instrument* with which the storm covered the king; therefore *nimbo* is in the ablative without a preposition.

3. **Ejus.**] In the genitive, as naming the passive possessor of the sight (III. 11).

4. **Abstulerit.**] Exactly parallel to the perfect *invenerit* (IV. 5); both words denoting a single perfected action, not a continued state. Compare XII. 8, and VII. 3. For the dative *concioni*, see III. 15.

5. **Postquam.**] See IV. 17.

6. **Etsi credebat.**] "Although well enough inclined to believe the Fathers, who had stood nearest him, that he had been carried up to heaven by the storm; yet, stricken with awe, as of sons that had lost a father, they preserved for a while a sorrowful silence." When *quum* subjoins a fact, as a reason *against* the main fact, it has the sense of 'though,' and in this sense it is followed by the subjunctive (II. 18). *Etsi* and *quamquam*, on the other hand, which mean 'although,' are followed by the indicative (II. 15), because in themselves they denote the idea of contrast; so that there is no need for this idea to be further denoted by the subjunctive. But as *quum* by itself only means 'when,' it requires the subjunctive to give the idea that the fact which it subjoins is dependent on the main fact, whether in way of contrast or otherwise. The general rule, then, is, That *quamquam* and *etsi* are not followed by the subjunctive, unless they express a *real* dependence, as when the action is merely conceived in the mind; but *quum* is followed by the subjunctive, when it expresses only a *verbal* dependence; as when the action really takes place, but is introduced in the sentence as illustrative or explanatory of the main action.

7. **Icta—obtinuit.**] See XIV. 11.

CHAPTER XIV.

1. **Corporis.**] "One of their own body." *Corporis* is in the genitive, as naming the possessor of the unknown individual.

2. **Incessit.**] *Cedo* means originally (II. 11), 'move quietly,' 'walk,' without conveying a notion either of going away or coming. *Incedo* means 'move,' or 'walk along:' *in* meaning 'in,' or 'on;' as, *in Appia via*, 'in,' 'on,' or 'along the Appian way.' From this comes (*a*) 'walk with stately step,' 'stalk,' 'strut,' as one walks along a parade: (*b*) 'walk forwards,' 'advance.' It is with the latter meaning that we have to do. Now, suppose an object, as fear, advances; in what circumstances is the object placed on whom it advances? We should say that it is acted on indirectly by fear; not being moved or changed, but affected thereby: and therefore we should put its noun in the dative case. Accordingly, it is good Latin to say, *timor Patribus incessit*, 'fear came upon the Fathers.' But it is quite possible to conceive the object as acted on directly by fear advancing; as changed from a calm to a frightened condition: and therefore its noun may also be put in the accusative, as here, *timor Patres incessit*. So that *incedo* comes to be used as a transitive verb, with the meaning, 'attack,' 'seize.' *Incedo*, therefore, if we look to its origin, is intransitive, and followed by a noun in the dative; or it may be joined to nouns by prepositions, as *in* or *ad*. Again, if we look to its ultimate meaning, it is transitive; and, as such, is followed by a noun in the accusative. It is not well to account for the accusative, by referring it to the preposition *in* contained in the compound; because we cannot thus account for the accusative after *excedo*, 'go out from,' 'depart.' We may say either *excedo urbe*, *urbe* naming the object that tells something more about the departure; or, *excedo urbem*, 'I quit the city,' the city being conceived as abandoned. Note should be taken of these verbs that are both intransitive and transitive, that are followed both by the dative or ablative, and by the accusative. *Fugio* is one: see H. p. 144. So, too, are *invado* and *evado*.

3. **Circa civitatium.**] "Of many of the states around." *Circa* is both preposition; and adverb, as here. Used thus, it serves the purpose of an adjective, there being no corresponding adjective *circus*. If there were, we might have *circarum*, 'many of the surrounding states.' Compare *ex montibus, qui circa sunt*, IV. 4. For *civitatium*, see VII. 2.

4. **Adoriretur.**] "Should attack." *Adorior* is in its origin

intransitive, meaning literally 'rise up at:' but in use it is transitive, being always followed by the accusative. See note 2.

5. **Et esse.**] "On the one hand, therefore, it was determined that there should be some head; on the other, no one could bring his mind to yield to his neighbour." These two sentences exhibit more of contrast than is usual in sentences conjoined by the simple conjunctions *et, et.* *Concedere* is in the accusative after *inducebat:* 'No one could bring to his mind yielding to another.' The imperfect tense marks the incomplete action: 'No one was in the way of bringing,' 'seemed likely to bring.'

6. **Alteri.**] If we take two objects together, *alter* refers to one or the other of the two. If we take three or more objects together, *alius* refers to any one or other of the whole number. This distinction, though not absolute, almost always holds. As, then, there were more than two Fathers, we might expect *alii* here. But *alteri* is according to rule, because each Father surveyed the whole number in successive groups of two, each containing himself and one other; and to that other he would not yield.

7. **Singulis.**] "And appointing one man for each decury (lot of ten), to be at the head of affairs." *Singuli* is the first of the distributive numerals, as they are called; those, that is, which answer to the question *quoteni?* 'How many each?' How many garments have they? *Binas vestes habent;* 'they have two garments each.' Observe how the word is repeated in Latin, *singulis in singulas;* where we say, 'one for each.' So the Latin for 'a priest to each god,' is *singuli singulorum deorum sacerdotes.* Compare *hinc—hinc* and *tum—tum*, XI. 7. *Singulus* seems to come from a root *sim* or *sam*, meaning 'one;' from which also come *sim-plex*, 'one-fold;' *semel*, 'once,' &c.; and which we have in the word 'same.'

8. **Decurias.**] The accusative case of *decurias* depends on the idea of motion contained in *creatis.* The man, it is true, was in the decury before; but he was appointed president into the decury. So, a little below, *in orbem* means, 'so as to complete the round;' that is, 'one after the other,' 'in succession.'

9. **Qui—præessent.**] See VII. 4. For the tense, I. 12.

10. **Interregnum.**] "That inter-val was called from the actual fact an inter-regnum, which name it retains to this day."

11. **Nec ultra.**] "Nor did they seem any longer inclined to put up with anything except a king, and that, one created by themselves."

a. Though the subject-word *plebs* is in the singular number, *videbantur* and *passuri* are rightly in the plural, because *plebs* is what is called a collective noun, or a noun of multitude: that

is, a noun which, though singular in form, names a plurality of objects. And the rule is that, with such nouns, the verb and adjective may be either in the singular, to accord with the form; or in the plural, to accord with the sense. The adjective, moreover, may be either in the same gender as the noun, or may conform in gender to the sex of the objects named. Thus in XIII. 7, we had *Romana pubes—icta obtinuit*, the agreement being with the form; while in the text the agreement is with the sense.

b. It should be observed that the above applies only to nouns which name an undefined group, as *pars, plebs, vis, multitudo;* not to nouns which name a clearly-defined whole, as *exercitus, classis.* Though an army contains many men, we yet think of it as a single object. It is not many men merely, but many men in a certain state. We can think of one army as distinguished from two armies, from three or more armies. Therefore, the verb is in the singular, when *exercitus* is in the singular. But when we say, *desectam segetem magna vis hominum fudere in Tiberim*, 'a great body of men cut down the corn and threw it into the Tiber;' we do not think of a single object, but of many; and, therefore, *fudere* is in the plural, to accord with the sense of *vis.* The same distinction holds in English.

CHAPTER XV.

1. **Ea tempestate.**] The three demonstratives, *hic, iste, ille,* point out an object with reference to its position in time or space. *Hic* means, 'This by me,'—the first person: *iste,* 'That by you,'—the second person: *ille,* 'That yonder;' that, neither by me, nor by you, but by some third person. *Is,* also commonly called a demonstrative, points out an object, not with reference to its position in time or space, but with reference to the position of its noun in the discourse. It may, therefore, be called the logical demonstrative, as pointing out in discourse, not in nature. Thus *ea tempestate* does not point out any particular time, but means, 'at the time we are speaking of in the narrative.' But *illa,* just below, does point out a particular time. 'For that age,' says Livy, 'as compared with this in which I write.' See XII. 5.

2. **Curibus.**] "He lived at Cures in the Sabine territory."

3. **Consultissimus.**] "A man, for that age, most learned in all divine and human law." Here again, as XII. 10, we have a participle passing through degrees of comparison, as an adjective. *Consultus* means literally, 'consulted,' 'inquired of;' hence,

such being the people we consult, 'learned,' 'experienced.' Being especially applied to law, it comes to mean as a noun, even without *juris*, 'lawyer.' Notice the phrase *ut—poterat*, 'as in that age any one could be;' answering to our phrase, 'for that age.'

4. **Juris.**] In the genitive after *consultissimus*. The genitive of the passive possessor comes properly, and in the first instance, after the nouns which name the objects possessed: as, *scientia juris*, 'acquaintance with law;' *peritia belli*, 'experience in war;' *ignoratio veri*, 'ignorance of truth;' *memoria beneficii*, 'recollection of a kindness' (III. 11). But this construction is commonly extended to adjectives which correspond in meaning with such nouns: so that adjectives denoting knowledge, experience, &c. and the reverse, are followed by the genitive: as, *consultus juris*, 'acquainted with law;' *peritus belli*, 'experienced in war;' *ignarus veri*, 'ignorant of the truth;' *memor beneficii*, 'mindful of a kindness.' We have seen (VI. 5) how, on the same principle, adjectives denoting fondness, desire, &c., are followed by the genitive.

5. **Inclinari.**] *Inclino*, 'bend down,' or 'towards,' is both transitive; as, *inclino ad dextrum caput, sol se inclinat:* and intransitive; as, *sol inclinat.* From the transitive use comes the passive form *inclinor*, 'am bent down,' or 'towards,' 'incline,' as here.

6. **Ad unum.**] 'All to a man,'—so as to make one. Compare XIV. 8.

CHAPTER XVI.

1. **Potitus.**] See V. 7.

2. **Eam.**] Notice this introduction of the logical demonstrative *is* after a participle. It would be more usual after a relative clause: as, *quam Romulus vi condiderat.* It points out the city, not with reference to its situation or date, but with reference to what has been said about it in the narrative (XV. 1). 'The new city, founded, as I have described, on violence and arms—this new city, I say, he prepares to found anew on justice, and law, and virtue.'

3. **De integro.**] See XI. 5.

4. **Desuetudine.**] "By disuse of arms:" the arms possessing the disuse passively, as a thing applied to them (III. 11). Compare the prepositions *ad* and *de* in composition. *Assuesco* (*ad-suesco*), 'get accustomed to;' *de-suesco*, 'get accustomed from, *i.e.* 'become unaccustomed to.' So *ad-hortor*, 'exhort to;' *de-hortor*, 'exhort from,' *i.e.* 'dissuade.'

5. **Janum—fecit.**] "Erected a temple of Janus as an index of peace and war: that, open, it might signify that the city was in arms; shut, that all the people around were at peace."

6. **Quibus.**] In the ablative as naming the *cause* (IX. 7).

7. **Convalescit.**] *a.* When there are more subject-words than one, the rule is for the verb to be in the plural number, because it tells something about more than one object (H. VIII. 2). And this rule generally holds when the subject-words name concrete* objects; because the number of such objects is clearly marked. *Veneno exstincti sunt Hannibal et Philopœmen;* 'Hannibal and Philopœmen were carried off by poison.' Hannibal and Philopœmen are distinctly marked as two persons.

b. But when the subject-words name abstract objects, the verb is usually in the singular; for the number is not then so clearly marked. We can readily count persons or things, which we can see, touch, &c.; but we do not so readily count ideas. These seem rather to run into one another, and form one idea. Thus, in the text, justice and faith run into one another, and present the one idea of social virtue. So, a little below, 'tilling of fields' and 'gathering of crops' present the one idea of farming.

c. Should, however, the abstract objects be spoken of as opposed to one another, then we can readily count them as more than one: and the verb is in the plural number: as, *jus et injuria natura dijudicantur;* 'right and wrong are distinguished by nature.'

d. Independently of the above distinction between abstract and concrete objects, the verb is sometimes in the singular, as agreeing with that subject-word on which the writer wishes to lay stress, and which, therefore, he places nearest the verb.

8. **Qui quum.**] "But since it could not sink into their hearts without some fabrication of the marvellous, he pretended that he had nightly interviews with the goddess Egeria: that it was by her advice that he instituted such sacred rites as were most acceptable to the gods." Numa's fabrication is recorded in the *oratio obliqua* after *simulavit* (VII. 15).

9. **Nefastos.**] *Dies fasti* were days on which it was lawful (*fas*) for public business to be transacted: *dies nefasti* were days on which it was not lawful (*nefas*). Public business would include both sittings of the law-courts and assemblies of the

* *Concrete* objects are objects, *concreta in materia*, 'mixed up in matter:' that is, material objects, which we can perceive with the senses; as, man, field. *Abstract* objects are objects *abstracta ex materia*, 'withdrawn from matter:' that is, immaterial objects, which we cannot perceive with the senses; as, justice, faith.

people. In the text, Livy has the latter in his eye. In the well-known lines,

> Ille nefastus erit, per quem tria verba silentur;
> Fastus erit, per quem lege licebit agi:

Ovid has the former. The *tria verba* are the three words, *Do, Dico, Addico;* words constantly used by the prætor who presided over the courts: *Do* meaning, 'I grant judges, actions, &c.;' *Dico*, 'I pronounce sentence;' *Addico*, 'I adjudge the property in dispute.'

10. **Quia aliquando.**] "Because sometimes it was likely to be expedient that no business should be transacted with the people."

11. **Assiduum.**] "In constant attendance on Jupiter." *Assiduus* (from *ad* and *sedeo*) means 'sitting down close to'—some object: hence, 'unremitting,' 'perpetual.' In English, the derived meaning follows perhaps more plainly than in Latin; an 'assiduous' meaning an industrious person—one who sits down close to his work.

12. **Marti—Quirino.**] These nouns are in the dative; not, as *huic* is, after *adjecit*, but after the idea of creation contained in *adjecit*. 'In addition to this one, he created two other flamens; one for Mars, the other for Quirinus.' Just so, *Vestæ*, in the next line, and *Marti*, a little below, are in the dative after *legit*. Thus there is no need to talk of verbs compounded with prepositions governing the dative, as they all fall under the general law: 'If a verb denotes an action which can be conceived as operating on two objects: on one directly, so as to move or change it; on the other indirectly, so as not to move or change it, but to influence or affect it; the noun which names the former is in the accusative, the noun which names the latter is in the dative.' Numa chose virgins, who were moved by being taken out of the mass; therefore, *virgines* is in the accusative. He chose them to attend on Vesta, who, unmoved herself, was affected by having them brought to her as attendants; therefore, *Vestæ* is in the dative case.

CHAPTER XVII.

1. **Ita duo.**] "Thus two kings in succession, one in one way, one in another,—the former by war, the latter by peace,—strengthened the state." We have said (XIV. 6) that *alter* means 'one or the other of two;' *alius*, 'one or any other of more than two.' And this undoubtedly is the common usage. But as both *alius* and *alter* come from the same root *ali* (from which

also comes *ali-quis*, 'some one'), there seems no reason why *alius* should not also mean 'one or the other of two,' except so far as in use it is excluded from this meaning by *alter* being confined to it. But in use *alius* would seem sometimes to have this meaning. Thus in the text there are only two kings spoken of, so that we might expect *alter altera via*. But perhaps the use of *alius* may be thus explained. Though the kings have been marked as only two, the ways have not. The two kings might strengthen their country in more ways than two. The ways are not marked as only two till the next line, *ille bello, hic pace*. Therefore *alia*, not *altera*, is used with *via:* and, as usage requires the same word, *alius*, not *alter*, is used with *rex*. But if the ways had been first marked as only two—as, *duo reges duobus viis*—then *alter altera via* would probably have been written, as in Cicero: *Istis oratoribus duæ res maximæ altera alteri deficit*. (Brut. 55.) But see XXI. 12.

2. **Alius alia.**] The following constructions of *alius* and *alter* should be observed:—

a. When *alius* or *alter* occurs twice in the same sentence, that sentence is frequently translated twice over in English; as in the text: also, *discedebant alius in aliam partem;* 'they separated, one to one side, another to another:' *dilapsi sunt alii alia;* 'they slipped off, some by one route, some by another:' *hæc aliter ab aliis definiuntur;* 'these things are defined in one way by some, in another way by others;' *istis duæ res maximæ altera alteri deficit;* 'to these two orators those two important qualifications are wanting, one to the one, the other to the other.'

b. When *alius* occurs in two following sentences, it is translated by 'one'—'another;' and in the plural by 'some'—'others:' as, *aliud Caius loquitur, aliud sentit;* 'Caius says one thing, and means another:' *quæ minus tuta erant, alia fossis, alia vallis, alia turribus muniebat;* "the unsafe parts he strengthened, some with ditches, some with mounds, others with towers." *Alter—alter* is translated by 'the one'—'the other:' as, *alteram ille amat sororem, ego alteram;* 'he loves the one sister, I the other.'

c. When only one *alius* is used, it means 'another,' 'other;' hence, 'different.' When only one *alter* is used, it means, 'the other of two;' hence, 'the second:' as, *altero et vicesimo anno;* 'in the twenty-second year.'

d. In the plural *alteri* means, 'one of the two parties, classes, nations, &c.:' as, *alteri alteros obtriverant*, 'each nation had damaged the other.' See VII. 11.

3. **Ille—hic.**] As *hic* means 'this by me'—in time or place; *ille*, 'that by some third person'—and, therefore, further from me: a writer, speaking of past objects, calls 'the latter' *hic*, as nearer himself; 'the former' *ille*, as further away.

CHAPTER XVIII.

1. **Dissimilis.**] We have seen (XII. 9) that adjectives, denoting qualities, which can be conceived, not as acting directly on objects, but as concerning, influencing, or referring to them, may be followed by the nouns which name those objects in the dative case. Hence the dative after *similis* and *dissimilis*, adjectives denoting similarity and the opposite. But the genitive may also be used after such adjectives; and is more frequently used, when the noun names a person; as, *filius similis patris*, 'the son is like his father.' This use of the genitive follows, from the principle laid down VI. 5. *Similitudo patris* means 'likeness to the father;' *patris* being in the genitive, as naming the passive possessor of the likeness. Hence adjectives corresponding in meaning with *similitudo* are followed by the genitive: as, *similis*, *dissimilis*, &c. See also XV. 4.

2. **Ferocior Romulo.**] "More warlike even than Romulus."

3. **Ratus.**] As usual, with a present signification. See IX. 1.

4. **Sub idem.**] "About the same time." *Sub* followed by nouns naming time in the accusative case denotes approximation towards; 'immediately before,' or 'after,' 'about.'

5. **Repetendas.**] "To demand restitution:" literally, 'to ask back the things which had been carried off.'

6. **Præceperat.**] "Tullus had ordered his envoys to do nothing before they had executed their commission." For the adjective *sui* as a noun, see XII. 3. For the subjunctive after *præceperat*, see VII. 16.

7. **Socordius.**] The comparative form of the adjective is sometimes used to denote that the quality is possessed in a considerable, or too high a degree: as, *nisi sis natura tardior;* 'unless you are somewhat slow by nature.' So in the text, 'By the Albans the business was transacted somewhat sluggishly,' or carelessly. There is no positive adverb answering to *socors;* but that want does not prevent the comparative neuter *socordius* being used adverbially.

8. **Priores.**] "Had first demanded:" that is, before the Albans.

9. **Venerint.**] In the subjunctive, as in *oratio obliqua* (VII. 15); and in the perfect, to accord with the form of the historical

present *facit*. *Venissent* might be used, to accord with the sense.

10. **Omnium.**] "Ignorant of all that was going on." For the genitive, see XV. 4. *Omnium* means 'of all things.' It would be more usual to say *omnium rerum;* because we cannot tell by the form whether *omnium* means 'of all persons,' or 'of all things.' But we should be safe in saying *omnia* for 'all things;' because the termination marks the gender. See XI. 4. *e*.

11. **Purgando.**] "In making excuses." *Purgo*, 'clear away,' 'cleanse,' 'excuse,' being a transitive verb, we should expect an accusative, as *se;* which is perhaps omitted, as it occurs so soon after, for the sake of euphony. This use of *purgo* without an accusative may be compared with the intransitive use of *inclino*, XV. 5; and with the use of *duco* without *exercitum*, XIX. 6: but it does not seem exactly to resemble either.

12. **Se invitos.**] In the *oratio obliqua* after the idea of saying implied in *purgando* (IX. 4). Our way in English is not to make a dependent sentence, as in Latin. 'They would be very sorry, they pleaded, to say anything at all displeasing to Tullus: but they were constrained by their orders. They were come to demand restitution. If it were not granted, they were ordered to declare war.' Tullus replies in *oratio directa;* 'Take back word, &c.'

13. **Trojanam.**] "Each of the two being a Trojan race, inasmuch as Lavinium was sprung from Troy, from Lavinium Alba, from the stock of Alban kings the Romans."

CHAPTER XIX.

1. **Haud plus.**] The construction is not altered by the words *haud plus*. They are inserted as though they were an adverb. 'The Albans pitch their camp five miles, no more, from the city;' *millia* being in the accusative, as naming the *distance*. So, *cum decem haud plus millibus militum*, 'with ten thousand soldiers, no more.' Livy, XXVIII. 1.

2. **Circumdant.**] There are two things noticeable about *circumdo*:—

a. The verbs compounded of *do* ('put,' 'give'), *dare*, *dedi*, *datus*, and prepositions of one syllable, are all of the third conjugation, and pass through changes of vowel; as *addo* (*ad*), 'put to,' *addĕre*, *addĭdi*, *addĭtus; condo* (*cum*), 'put together,' *condĕre*, *condĭdi*, *condĭtus*. But with longer words *do* retains its exact form; as, *circumdo* (*circum*), 'put around,' *circumdas*, &c.,

circumdăre, circumdĕdi, circumdătus; venundo (*venum*, 'sale'), 'put for sale,' *venundăre, venundĕdi, venundătus*. But *vendo*, 'sell,' which is contracted from the word *venundo*, is of the third conjugation; and so is *credo*, 'put faith,' 'trust' (from *do* and a root *cre*, 'faith').

b. Circumdo is one of those verbs which have a twofold construction. The original construction is, *capiti coronam circumdo*, 'I put a garland round his head;' *coronam* being in the accusative, as naming the object moved; *capiti* in the dative, as naming the object affected by my action. But *circumdo* acquires the meaning 'surround;' and then the construction is, *caput corona circumdo*, 'I surround his head with a garland:' *caput* being in the accusative, as naming the object changed from a bare to a covered state; *corona* in the ablative, as naming the instrument or subsidiary object with which I perform the action. Similar verbs are *dono*, 'give' and 'present;' *adspergo*, 'sprinkle on' and 'bespatter;' *induo*, 'put on' and 'clothe;' as, *vestem puellæ induo*, and *puellam veste induo*.

3. **Infesto.**] *Infestus*, an old participle from *infero*, means literally, 'carried against,' 'presented at.' Knights charging with spears in rest would charge *infestis hastis*. Compare *infestis armis concurrunt*, XXI. 5. Hence the secondary sense which it has here; 'hostile,' 'dangerous.'

4. **Exercitu.**] From Note XIII. 2, *cum exercitu* might possibly be expected here; for the army might be conceived as simply accompanying Tullus. But more than mere accompaniment is expressed. Livy does not mean to speak of Tullus and the army as coming together on terms of equality; but to show the manner in which Tullus comes—as an enemy at the head of his army, in hostile array.

5. **Stativis.**] The adjective *stativus* (from *sto*) means 'stationary.' *Stativa castra*, therefore, means 'stationary camp.' Which two words being frequently used together, *stativa* came to be used alone in the same sense; 'stationary camp,' 'head quarters;' or simply, 'camp,' when pitched for more than one night. Similarly *cani* stands alone, without *capilli*, to mean 'grey hairs;' *dextra* and *sinistra*, without *manus*, to mean 'right' and 'left hand.' So, too, *primas* (without *partes*) *agere*, 'to play first parts;' *calidam* (without *aquam*) *potare*, 'to drink warm water.' This use of the adjective must not be confused with that explained XI. 4, where the adjective, by the mere force of its gender, passes into nouns naming men, women, and things of a certain sort.

6. **Ducit.**] Just as *stativa* came to be used alone, without *castra*, in the same sense as the two words combined; so *ducit* is sometimes used without *exercitum* in the sense, 'leads his army,' 'marches,' 'moves,' as here; and *educit*, a little below.

7. **Quam proxime.**] Notice this construction for expressing a quality in a very great degree. *Cæsar quam maximas potest copias comparat*, 'Cæsar gets together as large forces as he can.' A combination, as it were, of the two constructions, *Cæsar maximas comparat copias;* and, *copias tam quam potest comparat:* 'Cæsar gets together the largest forces, so as he can.' *Possum* may be left out. We may say either, *dicam quam brevissime possum*, or *dicam quam brevissime*, for 'I will speak as briefly as I can.' *Quantus* also is combined with the superlative; as, *Hannibal quantam maximam vastitatem potest cædibus incendiisque efficit*, 'the greatest possible devastation.'

8. **Inde legatum.**] "From that point he sends forward an envoy, and bids him tell Tullus that before fighting there was need of a conference." *Opus* means 'work,' 'business,' 'need.' In the sense of 'need,' it is used with three cases.

a. With the ablative; as, *opus mihi est cibo*, 'there is need to me of food,' 'I want food;' literally, 'there is business to me with food;' *cibo* being in the ablative, as naming the *specified* object (II. 10).

b. With the genitive, but not usually; as, *quanti cibi opus fuit?* 'Of how much food was there need?' *cibi* being in the genitive, as naming the passive possessor of the need.

c. In apposition; as, *opus mihi est cibus*, 'food is a need to me.' But without change of number; as, *milites opus sunt tibi*, 'soldiers are a need to you,' 'you want soldiers.' Or in this construction *opus* may be considered an indeclinable adjective, meaning 'necessary.'

9. **Priusquam.**] *Priusquam* is followed by the subjunctive, when the dependence on the main verb is real; that is, when the subjoined action is not spoken of as really taking place: as in the text, where, however, *dimicent* would be in the subjunctive, as being in *oratio obliqua*. But when the dependence is verbal; that is, when the adjoined action is spoken of as really taking place, or as already commenced; then *priusquam* is generally followed by the indicative; as, *priusquam subiere*, XI. 3. The same general distinction applies to *antequam*, *dum*, and *donec;* also to *postquam;* except that, as the sense of the word hardly allows of the action being represented as not taking place, it is almost always followed by the indicative (IV. 17).

10. **Non redditas.**] "The non-restitution of the property." *Non-redditas-res* is a noun, exactly like *injurias*. See IV. 12.

11. **Repetitæ sint.**] In the subjunctive, as being in *oratio obliqua* after *audisse* (VII. 15).

12. **Hujusce.**] The *ce* at the end of *hujus* is called an *enclitic;* an enclitic being a little word pronounced and generally written

with the preceding word. This enclitic *ce*, abbreviated from *ecce*, 'lo,' 'behold,' is often added to demonstratives for the sake of emphasis: as here, 'this war in which we are now engaged.' *Ille* with *ce* becomes *illic*, *illæc*, *illuc*. So *iste* becomes *istic*, *istæc*, *istuc*. But *hic* is itself compounded of an old demonstrative (stem *ho*, like a nonn of the *o* declesion) and *ce*. In the declension of the word, as we now have it, we find some of the old cases without the *ce;* as *hujus*, and the plural cases, except *hæc:* while the other old cases have disappeared, and left compounds in their stead; as, *hic*, *hæc*, *hoc;* *huic*, *hunc* (*hum-c*, the *m* being changed into *n*, as in *eun-dem*), *hanc*, *hoc*, *hac*. To these compounds it is not usual to add *ce* again, though it is occasionally added, all idea of the derivation being lost: but to the other cases *ce* is frequently added; as *hujus-ce*, *hi-ce*, *hæ-ce* or *hæc*, &c.

13. **Eadem præ te.**] "Nor do I doubt that you, Tullus, profess the same:" literally, 'hold the same before you.'

14. **Dictu speciosa.**] Literally, 'fair in the telling:' *dictu*, or the supine in *u*, as it is called, being the ablative of a noun formed from the verb. Of this verbal the only other case is the accusative *dictum*, commonly called the supine in *um;* which is used after verbs of motion, like the names of towns, without a preposition: as, *ierunt Romam*, 'they went to Rome;' *ierunt venatum*, 'they went to hunt.' So, *legatos pacem petitum mittunt;* 'they send ambassadors to sue for peace.'

15. **Imperii.**] Observe that Livy does not use the contracted form; as, *imperi*, *serviti*. This was used by old writers, and is always found in Virgil and Horace. Afterwards it grew out of fashion.

16. **Utri utris.**] "By which may be decided which of the two peoples is to rule the other." *Alter* means 'one or the other of two;' *uter*, 'which of two;' *neuter*, 'neither the one nor the other;' *uterque*, 'either the one or the other,' 'both.' Of two persons I ask, *uter dignior?* Of more than two, *quis dignissimus?* So, of two, you answer, *uterque dignus;* of more than two, *omnes digni*. As *alter* is combined with *alter;* as, *alter alteri imperat*, 'the one rules the other;' so *uter* is combined with *uter;* as, *uter utri imperat*, 'which rules which?'

In the plural, *utri*, as usual, means 'which of the two parties,' &c. See VII. 11.

17. **Displicet.**] Verbs are called transitive, when they denote an action which passes on directly from the subject to some other object, so as to move or change it; intransitive, when they denote an action which does not so pass (I. 9). Now, when the action is performed by the body, it is tolerably clear whether it passes directly or not. But when the action is not

performed by the body, it is more difficult to say how it passes. There can be no doubt that, if I carry or kill Caius, I act on him directly, so as to move or change him: but it may be doubted whether I act thus upon him, when I love or please him. In other words, it may be doubted whether 'love' and 'please' are transitive or intransitive verbs: but there can be no doubt that 'carry' and 'kill' are transitive; just as, on the other hand, there can be no doubt that 'run' and 'walk' are intransitive. We need not, therefore, be surprised to find that the same action has been viewed differently by the Romans and the English, so that the verb denoting it is transitive in one language, intransitive in the other. Now in English we know a verb to be transitive, if it is followed by a noun without a preposition; as, 'I carry Caius:' in Latin, if it is followed by a noun in the accusative; as, *porto Caium.* All other verbs we hold to be intransitive. This, it must be remembered, is not the definition, but the test, of transitive and intransitive verbs. It is the test of the light in which an action was regarded by Romans and English.

Take, for example, verbs denoting emotions of the mind: as, love, hate, fear, envy, grief. *Amo, odi, timeo,* are transitive; and so are the verbs, 'love,' 'hate,' 'fear.' *Invideo* is intransitive, but 'envy' is transitive. *Doleo* is transitive, but 'grieve' is intransitive. So again *placeo* and *displiceo* are intransitive; but 'please' and 'displease' are transitive. Thus, in the text, *Tullo* is in the dative after *displicet:* but we say, 'the plan does not displease Tullus.' The Romans, therefore, conceive that, if I please or displease Tullus, I act on him indirectly, so as to influence or affect him: but not directly, so as to move or change him. There will generally be something in the origin of the verb to account for the light in which the action is regarded. But, whether this be observed or not, the pupil should carefully note down and commit to memory every verb he meets with, which in Latin is followed by a noun in the dative; but in English by a noun without a preposition.

18. Quærentibus.] The rule is for the noun naming the *agent* after passive verbs to be put in the ablative with the preposition *ab:* as, *Cæsar a Bruto occisus est.* But the dative is occasionally used, when the writer wishes to imply that the action performed concerns or benefits the *agent.* Compare, *Sic dissimillimis bestiolis communiter cibus quæritur.* Cic. Nat. D. II. 123.

CHAPTER XX.

1. **Sua quisque.**] *Quisque* is often introduced into the sentence in apposition with the subject-word; as here with *fratres*, the understood subject-word to *dimicent*. 'With these brothers the kings treat, that they should fight, each for his own country, with the sword.' So, *milites suas quisque abeunt domos;* 'the soldiers go away every one of them to their own homes.' Sometimes the verb agrees in number with *quisque*, instead of its proper subject-word: as, *pictores et poetæ suum quisque opus a vulgo considerari vult.* (Cic. Off. I. 14.) Notice also that *quisque* comes immediately after *suus*.

2. **Imperium.**] "Proposing that the sovereignty should be on that side from which the victory should proceed."

3. **Dimicarent.**] See XIX. 9.

4. **Ut cujus.**] "That the people, whose citizens should conquer (or, conquered) in that combat, should rule over the other with good faith."

a. Though the relative is strictly an adjective, yet it is commonly used without its noun. Its noun, if inserted, would be the antecedent. Thus in the sentence; *homo, quem misi, dicit; quem* agrees with *hominem* understood: *homo, quem* (*hominem*) *misi, dicit*, 'the man, which (man) I sent, says.' But this noun is so seldom inserted, that our rule for the relative must be:— 'In gender and number the relative agrees with its antecedent: for its case, it depends on its own position as a noun in the relative clause. It also transmits to its verb the person of its antecedent.'

b. Sometimes, however, the noun is inserted, and then the antecedent is generally omitted from its own sentence; as, *quem hominem misi, dicit;* a form which we cannot translate literally into English. So, *quem ceperant exsules montem, herbidus est;* 'the hill which the exiles had occupied is grassy.' And so, in the text, *populi* is inserted in the relative clause, but the antecedent *populus* is omitted.

5. **Vicissent.**] Suppose the conditions were, 'The people, which conquers, shall rule;' the Latin, in *oratio directa*, would be: *is, qui vicerit, populus imperitabit.* Not *vincit*, 'conquers,' as we carelessly say: nor *vincet*, 'shall conquer,' as we might say; and as would seem correct, for the conquering is future: but *vicerit*, 'shall have conquered,' the future-perfect indicative, because the conquering will be perfected before the ruling comes into operation. Now suppose this condition were nar-

rated in *oratio obliqua*, as a present fact; 'we agree that the people which conquers (or, shall conquer) shall rule;' the Latin would be, *fœdus icitur his legibus, ut is, qui vicerit, populus imperitet: vicerit* being no longer in the indicative mood, but in the perfect subjunctive, which thus appears to have a future as well as a perfect signification. Lastly, if the condition is narrated as a past fact, as in the text; 'it was agreed, that the people which conquered (or, should conquer) should rule:' the Latin becomes, *fœdus ictum est his legibus, ut is, qui vicisset, populus imperitaret: imperitaret* being in the imperfect, and *vicissent* being in the pluperfect, because of *ictum est* (I. 12).

CHAPTER XXI.

1. **Pleni vocibus.**] *Plenus* is used with two cases.

a. With the ablative; as, *puer plenus est cibo*, 'the boy is filled with food;' *cibo* being in the ablative, as naming the cause (IX. 7), or specified object (II. 10). So *vocibus*, in the text.

b. With the genitive; as, *puer plenus est cibi*, 'the boy is full of food;' *cibi* being in the genitive, on the principle explained VI. 5, and XV. 4. From such expressions as *satietas cibi*, 'satiety of food;' *indigentia opum*, 'need of money;' the construction is extended to adjectives and verbs denoting the qualities of satiety, fulness, need, and the like; as, *plenus cibi, adolescentem temeritatis implet* (XXXIV. 6), *dives auri, pauper argenti, regio egena aquæ, parens orbus liberorum*, &c.

2. **Expertes.**] As the whole possesses the part, any word denoting that one has a part in an object is followed by the noun naming the object in the genitive; as, *particeps consilii, consors litis*, &c. Hence, too, any word denoting that one has ceased to have a part in, or simply has not a part in, an object, is followed by the genitive; as, *expers periculi, exsors culpæ*, &c. Hence, too, the construction, *reus furti*, 'accused of theft;' *insons probri*, 'innocent of guilt;' and the like.

3. **Agebatur.**] "Was at stake."

4. **Minime gratum.**] Notice this mode of expressing the very opposite of a quality. In Latin, the opposite is ordinarily expressed by the prefix *in;* in English, by the prefix *un*, or the affix *less;* as, *gratus*, 'pleasant,' or 'thankful;' *ingratus*, 'unpleasant,' or 'thankless.' But *minime gratus*, 'least pleasant,' is stronger than *ingratus*, and more elegant than *ingratissimus*. Moreover, this expression is useful with the many adjectives that do not admit of the prefix *in*.

5. **Infestis.**] See XIX. 3.

6. **Terni.**] This distributive numeral implies 'the three on each side;' that is, the six. See XIV. 7.

7. **Nec his.**] "Neither to the Roman nor to the Alban three does their own danger present itself." *His* and *illis* are in the dative, as naming the objects operated on indirectly, not moved or changed, by the act of presentation. And so is *animo*, just below; only *his* and *illis* name the whole persons; *animo* the part specially influenced by the presentation.

8. **Fecissent.**] See XX. 5. The past tense of *fecissent* is owing to the word *futura;* 'and the destiny from that day about to be to their country, the destiny which they themselves had made.' When the destiny comes into being, the making it is past. And it is *fecissent*, not *fecerint*, because the main verb *observatur* is in the historical present. *Futura fortuna* should be regarded as one noun, like *prædæ amissæ*, IV. 12: 'and the fact that from that day forward their country's destiny would be such as they themselves should make it.'

9. **Neutro.**] "To neither side." The adverbs in *o* answer the question, whither? as, *isto*, 'to that place by you;' *illo*, 'to that place yonder;' *eo, eodem, quo, utro*, &c. The termination *o* would seem to imply that these were originally ablatives; but there is nothing in the idea of the ablative case answering to the question, whither? This question is answered by the accusative, never by the ablative. It has been supposed, therefore, that these adverbs are old accusatives (*isto-m, illo-m*) that have lost the final *m;* and this view seems supported by the fact that, beside *isto* and *illo*, we have *istuc, illuc*, also meaning 'thither;' and these are neuter accusatives from *istic, illic* (XIX. 12). *Isto* then would be, *istom locum*, 'to that place by you;' *istuc*, 'to that by you;' the neuter *istuc* meaning generally, 'that which is by you,' just as *verum* means 'that which is true' (XI. 4. *d*). Further, it may be said that the demonstrative *hic* has no adverb *ho*, meaning 'hither,' because it has no accusative without the enclitic *ce* (as *hum* or *hom*, like *illum* or *illom*). It only has *huc*, like *illuc*, with the enclitic.

10. **Spectaculo.**] This is rather a peculiar use of the dative. *Ea res Caio magnæ est curæ*, 'that matter is a great care or anxiety to Caius;' 'in the light of a great care.' So, *Cæsar legiones duas præsidio castris reliquit*, 'Cæsar left two legions as a garrison for the camp.' *Hoc vitio mihi dant*, 'this they set down as a fault to me.' *Caius rem-publicam quæstui habuit*, 'Caius looked on the state as a source of gain.' *Eam rem religioni habuit*, 'he took the event as a warning from heaven.' *Incumbite in studium eloquentiæ, ut et vobis honori, et amicis utilitati, et rei-publicæ emolumento esse possitis.* (Cic. de Orat. I. 8.)

11. **Super alium.**] Here there seems no doubt that *alius* can only mean 'the one or the other of two.' See XVII. 1.

12. **Vice unius.**] "Breathless at the danger of their one champion." *Vice* is a defective noun. There is in the singular no nominative or dative; only, G. *vicis*, A. *vicem*, Ab. *vice*. And in the plural it seems that the genitive does not occur.

Vicis means originally, 'turn,' 'change;' hence, 'changes of fortune,' 'fate,' 'hazard,' 'lot.' *Vice* is in the ablative, as naming the *cause* of their being breathless.

13. **Ut universis.**] *Ut* and *sic* have here the force of 'though'—'yet.' 'Though by no means a match singly for all three, yet against each undaunted.'

Sic seems to mean, 'circumstanced as he was.' *Ferox* and *ferocitas* are constantly used in a not unfavourable sense; as, 'courageous,' 'high-spirited,' 'warlike.' Cicero (de Sen. 33) speaks of *ferocitas* as the attribute of youth, just as *infirmitas*, 'weakness,' is the attribute of childhood, and *gravitas*, 'steadiness,' of middle age.

14. **Capessit.**] "Takes to flight." *Cap-esso*, formed from *cap-io*, 'take,' by the addition of the suffix *ess* to the root, means first, 'take eagerly,' 'snatch;' as, *capessunt cibum dentibus:* but more usually, 'take in hand,' 'undertake;' as *capessere rem-publicam, bellum, magistratus*, &c.

15. **Ita—ut.**] 'In the manner in which,' or 'in such manner as.'

a. Ita is the adverb of manner from *is;* 'in that manner,' 'so.' *Ut* is the adverb of manner from *qui;* 'in which manner,' 'as.' As, then, *is* and *qui* are often combined; as, *neque tu is es qui nescias*, 'nor are you the man to be ignorant;' so are *ita* and *ut*.

b. Sic is the adverb of manner, from *hic;* 'in this manner,' 'thus.' There should, therefore, be the same difference between the use of *ita* and *sic*, that there is between the use of the logical demonstrative *is* and the physical demonstrative *hic*. See XV. 1.

16. **Sineret.**] The tense of *sineret*, as of *segregaret*, is owing, as usual, to the past sense of the historical present *capessit*.

17. **Aliquantum.**] See IX. 6.

18. **Qualis—faventium.**] In the genitive, after the noun *clamor*, with which *qualis* agrees; 'with a shout, such as is wont to be the shout of,' &c. "Beside *qui*, 'which—exactly,' there are the relative adjectives *qualis*, 'which—in point of quality,' 'of which sort;' *quantus*, 'which—in point of magnitude,' 'of which size;' *quot*, 'which—in point of number,' 'how many.' These are generally used in connection with the adjectives *talis*, 'such—in point of quality;' *tantus*, 'such—in point

of magnitude;' *tot*, 'such—in point of number.' They therefore bear the same relation to these that *qui* does to *idem*, which means 'such—exactly;' *i.e.* 'the same.'" (H. p. 163.) But they are often used without these antecedents (as they are called), as in the text.

19. **Defungi.**] *Fungor* is one of those transitive deponents which we spoke of (V. 7) as followed by the ablative case. Its ordinary meaning is 'discharge,' 'execute,' 'do;' as, *fungitur officio*, 'he discharges his duty.' The accusative might, therefore, be expected after it; but the ablative seems owing to the origin of the word. It probably comes from *fugio*, 'flee;' its first meaning being 'escape from,' 'get rid of.' The object, then, from which one escapes would naturally have its noun in the ablative (III. 6). It is, however, never used in the sense of shirking; it only means, 'get rid of by discharging,' as we get rid of a duty by discharging it. The compound *defungor* is used in the same sense. *Defugere prœlium* is 'to shirk the battle;' *defungi prœlio*, 'to fight the battle out.'

20. **Alter.**] *Alter* here is the third Curiatius, but the second of the survivors; 'who neither was far off,' 'who, like his brother, (the *que* in *nec*), was at no great distance.' *Alterum*, just below, is the second slain.

21. **Singuli.**] "One on each side."

22. **Duos.**] *Duo* is also in use for the accusative. So both *ambos* and *ambo* are allowable.

23. **Sustinenti.**] *Sustinenti* agrees with *Curiatio* omitted, which is in the dative after *defigit*. 'He drives his sword into Curiatius.' The sword is moved; therefore *gladium* is in the accusative. Curiatius is not moved, but is affected, by the driving; therefore *Curiatio* is in the dative. And so I think is *jugulo*, and for the same reason; *Curiatio* naming the whole person thus affected, and then *jugulo* naming the part of him specially affected. This double dative, if it is one, bears no resemblance to that spoken of in Note 10, but is like *his—animo*, in Note 7.

Jugulo, however, may be in the ablative, as naming the place in which the sword was driven. But, if it were, we should rather expect the preposition *in:* as, *cultrum in corde defigit* (XLI. 12).

24. **Eo—quo.**] When *eo* means 'thither,' 'to that point,' it is probably the old accusative *e-om*, from *is* (9). But *eo* is also the ablative neuter; and, as such, has three meanings.

a. 'There,' 'at that place.' This is a rare use, but one allowed by the idea of the ablative (XV. 2).

b. 'By that,' 'by so much.' In this sense it is used only with comparatives. We may say, *major pede*, 'taller by a foot;'

dimidio minor, 'less by a half;' the noun naming the excess being in the ablative, as telling something more about the quality: and therefore we may say, *eo major*, 'greater by that —excess,' 'greater by so much.' Similarly, *eo magis*, 'so much the more;' *eo minus*, 'so much the less.' But, generally, in this sense, *eo* is joined to *quo*, as in the text (compare *ita—ut*, Note 16); which words are commonly translated, 'the'—'the;' as, *eo gravior dolor, quo culpa major;* 'the greater the fault, the heavier the pain;' literally, 'the pain is heavier by that excess by which the fault is greater.' In the text there is no comparative, as there usually is, in the relative clause. We should rather expect *propius*.

c. 'Through that—cause;' 'on that account.' In this sense we have had *eo* (X. 10): and it is regularly in the ablative, as naming the cause (IX. 7).

25. **Alteri.**] See VII. 11.

26. **Ditionis.**] This is a common expression; *ditionis* naming the object to which the Albans were made to belong—the sovereignty or jurisdiction of another people. So, *Tyros mare ditionis suæ fecit;* 'Tyre made the sea her own,' 'belong to her own sovereignty:' *urbes Carthaginiensium ditionis erant;* 'the cities belonged to the jurisdiction of the Carthaginians:' *id est judicii mei;* 'that is for me to decide:' *id nec juris nec potestatis meæ est;* 'that comes within neither my right nor my power,' 'I have neither the right nor the power.'

27. **Distantia.**] "But differing in position, and in accordance with the manner in which the battle was fought." *Ut* is the 'adverb of manner' of *qui*, and the antecedent is, as usual, omitted.

CHAPTER XXII.

1. **Juveni.**] *Juveni* might be in the genitive here, as naming the possessor of the soul; but the dative designates the exulting soldier as affected by the stirring of his soul. Compare *Numitori* (IV. 13).

2. **Victoria sua.**] See XII. 3. *Comploratio* is the grammatical subject of the sentence; but the real subject is Horatius, to whom *sua* refers.

3. **Oblita.**] *a.* From the construction, *memoria mortuorum*, 'recollection of the dead;' *oblivio officii*, 'forgetfulness of duty;' it follows, as usual (XV. 4), that verbs and adjectives denoting memory, forgetfulness, and the like, are followed by the genitive

case: as, *memini patris tui*, 'I remember your father;' *obliviscor officii*, 'I forget my duty;' *admoneo te egestatis*, 'I remind you of your poverty;' *memor patriæ*, *oblitus patriæ*, &c.

b. But when stress is to be laid, not on the state of mind produced, but on a special object actually forgotten or remembered, then this object is conceived as acted on directly, and its noun is put in the accusative: as, *omnia quæ memini*, 'every fact which I remember;' *obliviscor causam*, 'I forget the (particular) case;' *recordor vocem*, 'I call to mind the voice.' In fact, *recordor* is almost always followed by the accusative; for it suggests the idea of motion; 'I bring into my mind again.'

4. **Obstabat.**] 'Stood before the deed, so as to screen it;' 'was a set-off against the deed.'

5. **Ad vulgus.**] After *ingratus* we generally find the dative (XII. 9). *Veneri ingrata est superbia.* Venus is acted on indirectly, being unpleasantly affected, by pride. In the text, therefore, *ad vulgus* should be taken rather with *judicii:* 'a judgment in the eyes of the people (when brought before the people) unpleasing.'

6. **Auctor.**] *Augeo* means 'make to grow.' *Auctor*, therefore, is 'one who makes to grow' (as *rec-tor*, 'one who rules;' *ara-tor*, 'one who ploughs'); that is, 'one who has anything to do with bringing about or furthering a thing from its beginning to its end:' hence, 'founder,' 'author,' doer,' 'promoter,' 'seconder.' Here the word seems to be 'author:' though perhaps the sense is best given by the phrase, 'responsible for.'

'Author,' of course, comes from *auctor:* and from *augeo*, too, comes *auctumnus*, 'autumn'—the time for gathering in the *growth* of the year. Of our names for the four seasons, 'autumn' is the only one derived from the Latin; and, as such, is least used; the Saxon word 'harvest' being more common among country people.

7. **Horatio.**] "To try Horatius for treason." Our phrase differs from the Latin. The duumvirs sit as judges. What do they sit as judges about? bring up, as it were, and pass in review before them? The crime of treason. Therefore *perduellio* is in the accusative. Who is affected by this? Horatius. Therefore his noun is in the dative.

8. **Perduellionem.**] *Duellum* (from *duo*, 'two') means originally 'a fight between two,' 'duel;' then, 'a fight between two sides;' that is, 'war;' in which general sense the modern form *bellum* is used. From the old form, and the preposition *per*, comes *perduellis*, 'one who is at war,' 'a public enemy;' with the special meaning, 'an enemy to one's country,' that is, 'a traitor.' *Perduellio*, therefore, means, 'crime against the state,' 'treason:' a crime of which Horatius was thought guilty,

because in killing his sister he had usurped that right to punish which belonged to the state. It was not denied that she was worthy of death: her father judged her *jure cæsam:* but it was not her brother's place to kill her.

9. **Judicent.**] *Judico* means, 'sit as a judge upon;' and as a judge may both try a case and pronounce sentence upon it, *judico* may include both these meanings, as it does here, and in the 'awful scroll' which Livy quotes. But a few lines below it refers only to the judge's final award: 'I, sitting as a judge, adjudge treason to thee, Publius Horatius.'

10. **Provocatione.**] "If he appeal from the duumvirs, let him contend (with them before the people) on the appeal; if they win, let the lictor cover his head, &c."

11. **Pomœrium.**] This was a narrow belt of land running round the city, on either side the city wall. It was held sacred, and was therefore left unoccupied. No building might profane it on the inside, no plough on the outside.

It was called *pomœrium*—from *post*, 'behind,' and *mœrium* (*murus*), 'wall'—not more, says Livy, because it was behind the wall, than because the wall was behind it.

12. **Patrio jure.**] 'In virtue of his right as father.' By this right he might exercise what was called '*patria potestas*;' the power which a Roman father had over his children, grandchildren, &c., if born in a legal marriage; and which included, among other things, the right of putting them to death.

13. **Animadversurum.**] *Animadverto* (from *animum adverto*) means 'turn my mind to,' 'consider,' 'notice;' and specially, 'notice for the purpose of punishing;' hence generally, 'punish,' 'avenge.' In this sense it is almost always followed by *in*, as in the text: *animadvertam in filium*, 'I will punish my son.' But when it means simply 'observe,' 'notice,' 'consider,' it is followed, as a transitive verb, by a noun in the accusative: as *nutrix animadvertit puerum dormientem circumplicatum serpentis amplexu.* (Cic. de Div. I. 79.)

14. **Fuisse.**] Notice this compound of the future participle and the past tense of *sum*, answering to our compound of 'would' or 'should have' with the past participle: as, *nisi te vidissem, moriturus fui:* 'If I had not seen you, I should have died;' the compound in Latin literally meaning, 'I was just on the point of dying;' but implying that, as I saw you, I did not die: just as the English compound means, 'I was bound or under obligation to die;' but implies, that I did not die. In *oratio obliqua* this construction becomes, as usual, *dicit se, nisi te vidisset, moriturum fuisse;* as in the text: except that in the text the imperfect *esset* denotes a state still existing, not an action already completed, as *vidisset.*

15. **Orbum liberis.**] The noun after *orbus* may also be in the genitive (XXI. 1): but in prose it is usually in the ablative, as naming the object from which motion is directed.

16. **Liberis.**] The four following words should be carefully distinguished: *Līber, libera, liberum*, G. *liber-i*, 'free:' *Līber*, G. *Liber-i*, an Italian deity corresponding to the Greek Bacchus: *Līberi*, G. *liber-orum*, the singular being hardly ever found (VII. 12), 'children:' and *Liber*, G. *libr-i, m*, 'rind,' or 'inner bark of a tree;' hence (from its ancient use for writing on) 'book:' just as our word 'book' comes from 'beech,' because the Saxons used to write on thin beechen boards.

17. **Hunccine.**] *Hunc* itself is compounded of the old demonstrative and the enclitic *ce* (XIX. 12). But forgetting this, the Romans sometimes add another *ce;* as they would to *illum*, which then becomes *illunc* or *illunce*. And to this is added still another enclitic *ně;* the *cĕ* before *ně* becoming *cī:* as, *hunccĕ, hunccīně; illuncĕ, illuncīně*. This enclitic *ne* is used in questions, being added to the most important word, which it renders emphatic: *mi frater, mi frater, mi frater*, cries Cicero, *tune id veritus es?* 'Could you of all men suspect?'

18. **Incedentem.**] In its first meaning, 'walking with stately step.' See XIV. 2, *a*.

19. **Eum.**] As usual, with a logical force (XVI. 2). *Huncce* means 'this man whom I hold in my arms, whom I show to you;' referring to the object as perceived by the senses. *Eum* means 'the man of whom I have just said such things'—'this man, I say;' referring to the words just uttered in the sentence.

CHAPTER XXIII.

1. **Transitionis.**] "By a promise that the Albans would cross over to them." The Albans possess the *transitio* actively, for they were to make it; and the *transitio* possesses the promise passively, as a thing attached to it. The order of the words seems to point to this construction. Otherwise we might consider both *Albanorum* and *transitionis* in the genitive (of the active and passive possessor) after *pacto*.

2. **Descissent.**] See II. 17. Though *descisco* is of the third conjugation, its perfect forms *descivi*, &c., resemble, and are contracted, like those of the fourth.

3. **Confluentes.**] "At the confluence of the Anio with the Tiber." As the Tiber has not been mentioned, it would seem that this spot was called *Confluentes*, 'the meeting rivers:' just

as the town built where the Rhine and Moselle meet was called *Confluentes*, the origin of the modern name Coblentz.

4. **Propius.**] Though there is no adjective in Latin meaning 'near,' but only the comparative *propior*, 'nearer,' and the superlative *proximus*, 'nearest;' there are the three forms of the adverb, *prope*, *propius*, and *proxime*. After both adjective and adverb the dative is the natural case; for, if we are near an object, that object is certainly not moved, but is affected by our nearness. But beside its use as an adverb, *prope* (like *circa*) is also a preposition; and, as such, is followed by an accusative, the dative not being used in Latin after prepositions. And not only so, but *propius* and *proxime* are also used as prepositions, and as such are followed by the accusative: as indeed are occasionally the adjectives *propior* and *proximus*.

5. **Miraculo.**] "At first the Romans, who had been standing nearest, were astonished." For the dative *miraculo*, see XXI. 10: for the infinitive *esse*, see IV. 10. The subject-word of the sentence must be understood from the adjoined clause—'the fact of their flanks being uncovered.'

6. **Salios.**] Numa's Twelve Salii (XVI.) were distinguished as *Palatini*, because they were attached to the Temple of Mars on the Palatine Hill: these as *Collini* (understand *Quirinales*), because their sacred place was *in colle Quirinali*. They were probably dedicated to the service of Quirinus. The Salii were so called (from *salio*), because in their solemn processions they danced and leapt.

7. **Pallori.**] The natives of Benares having erected temples to Warren Hastings, this fact was pleaded in his favour at his trial in Westminster Hall. Burke's reply well illustrates the feeling with which Tullus would at such a moment vow temples to Pallor and Panic. "He saw (Burke said, as quoted in Macaulay's Essays) no reason for astonishment. He knew something of the mythology of the Brahmins. He knew that, as they worshipped some gods from love, so they worshipped others from fear. He knew that they erected shrines, not only to the benignant deities of light and plenty, but also to the fiends who preside over small-pox and murder. Nor did he at all dispute the claim of Mr. Hastings to be admitted into such a Pantheon."

8. **Imperat.**] *a. Im-pĕro* (from *in* and *pāro*) means 'put upon;' just as *com-paro* means 'put together;' *se-paro*, 'put asunder;' *præ-paro*, 'put before.' Hence *impero* means 'impose as a tax;' as, *provinciæ tributum imperat*, 'he imposes a tribute on the province;' and generally, 'order,' 'command.' In this sense it is usually followed by *ut*, as in the text (VII. 16); whereas *jubeo* is usually followed by the infinitive.

b. Again, *impero*, as its origin requires (XIX. 17), is followed by the dative of the noun naming the person ordered; as, *jungere equos Titan velocibus imperat Horis*, 'Titian imposes on the Hours the yoking of his horses;' whereas, *jubeo*, meaning simply 'order,' is followed by the accusative, as in the text. The messenger is commanded to order,—whom? The cavalry. What? Raising spears. Therefore both *equites* and *erigere* are in the accusative after *jubeat* (H. VIII. 13).

9. **Intersæpsit.**] See II. 5.

10. **Rati.**] "Believing what they had heard the king say to be true."

11. **Eo acrius.**] "All the more fiercely,"—more fiercely by that excess which hearing and believing the king's words produced. See XXI. 25, *b.*

12. **Pars—sciebant.**] See XIV. 11.

13. **Ex collibus.**] *Ex collibus*, because they were among, as it were *inside*, the hills; *ab oppido*, because they were outside the town.

CHAPTER XXIV.

1. **Gratulatur.**] "Congratulates Tullus on the thorough defeat of the enemy." The Latin construction is quite according to rule. *Devictos-hostes* is to be taken as one noun, like *prædæamissæ* (IV. 12 and V. 1); and as the object named by it, 'the defeat of the enemy,' is, as it were, brought before Tullus by the congratulation, it is in the accusative case; while *Tullo*, which names the object, not moved, but concerned in the congratulation, is in the dative (II. 5).

2. **Ab extremo.**] "Beginning with the furthest." *Extremo* does not mean any single extreme object, but generally, 'that which is furthest."

3. **Etiam.**] "As well as by the summons of the herald."

4. **Circumdatur.**] "The Roman army surrounds them;" literally, 'is put round them.' See XIX. 2, *b.* This is the passive of *circumdo* in its original meaning. It is also used in the passive in its acquired meaning; as, *Venus circumdata nimbo*, 'Venus girt with a cloud.'

5. **Injussu meo.**] "It was by no order of mine that the Albans withdrew to the hills." There is no noun *injussus*, G. *injussus;* but only this ablative form.

6. **Mettus ille.**] Mettus was not standing by the speaker; so Tullus does not say *hic:* nor by the persons addressed, the

Romans; so he does not say *iste:* but by some third persons, the Albans; therefore he says *ille*, 'Mettus yonder' (XV. 1).

7. **In animo est.**] The subject-word to *est* is *traducere:* 'Transporting to Rome is in my mind.'

8. **Redeat.**] Though *redeat* is in the subjunctive, there is no word in the sentence to which it can be subjoined. But this is a very common Latin usage. From such expressions as *sino, volo*, or *impero ut redeat*, the verb denoting permission, will, or order, with the conjunction, came to be omitted, leaving the verb in the subjunctive alone to mean the same as the whole phrase had previously meant. Thus *redeat* here means, 'I will that it return,' 'let it return;' as if it were subjoined to some such verb as *volo* omitted. But it must not be supposed that the speaker himself understands any omitted word. The present subjunctive, either in the second or third person, has come to have this sense quite by itself.

CHAPTER XXV.

1. **Adæquant.**] "Level with the ground." *Tecta* is in the accusative, because the houses were moved by the action. *Solo* is in the dative, because the ground was affected by the action, being thereby strewed with the houses.

2. **Quibus.**] The time during which an action is being performed has sometimes its noun in the ablative case, as in the text: but much more commonly in the accusative; as, *Romulus septem et triginta regnavit annos.* (XVII.)

3. **Temperatum.**] "The temples of the gods were spared,"—'mercy was shown to, &c.'

a. Tempero (connected with *tempus*, 'portion of time,' and *templum*, 'portion of space' (V. 3); both words coming from the same root, *tem*, 'cut off,') is primarily a transitive verb, meaning 'apportion;' then, 'check,' 'rule,' 'tame;' in which sense it is followed by the accusative; as, *Jupiter res hominum temperat.* But it is also used intransitively to mean 'preserve due proportion,' 'exercise control;' when it is followed by the dative; as, *tempera linguæ*, 'preserve control over your tongue.' Then it means 'forbear,' 'abstain;' when the noun after it is in the ablative, with or without *ab*, as specifying the object from which one abstains; as, *temperat a lacrymis, temperat risu.* Lastly, it means, 'exercise control over myself.' Now, when I am said to exercise control over myself with regard to an object, it generally means that I show mercy to that object, that I spare it. Thus *tempero* comes to mean 'spare,' as in the text; in which sense the object spared has its noun in the dative, as it is acted

on indirectly by my exercising control over myself. We see from its origin why *tempero* is followed by the dative, when it means 'spare.' But *parco*, the ordinary Latin word for 'spare,' is also followed by the dative. Hence it appears that the Romans regarded sparing as an action which did not pass on directly to the object spared. And naturally; for if we spare a person, we rather do not do, than do, anything to him. See XIX. 17, and note down *parco* and *tempero*, 'spare.'

b. As, then, *tempero*, in the sense of 'spare,' is intransitive, it cannot pass through the persons of the passive voice. We can say, in English, I am spared; but we cannot say in Latin, *temperor*, *parcor*, any more than we can say, *curror*, 'I am run;' *ambulor*, 'I am walked.' It is only an object acted on directly that can be named as the subject of a passive sentence. We must, therefore, have recourse to the impersonal construction, and say, as in the text, *temperātum est templis*, 'mercy was shown to the temples;' *templis* being in the dative after *temperatum*, exactly as it would be after *temperavere*. So, for 'we should spare our enemies,' the Latin is, *parcendum est inimicis*. See H. VIII. 24.

4. **Quo frequentius.**] See XXXVI. 10.

5. **Ab armis.**] Notice this double use of *ab*. *Quies ab armis*, 'rest from arms;' *dabatur ab rege*, 'was given by the king.' But there is no real difference. *Ab* is put before the noun naming the agent, because the action is conceived as coming *from* the agent. 'No rest-giving came from the king.'

6. **Implicitus.**] Literally, 'was entangled in a tedious disease.' The earlier writers preferred *implicavi*, *implicatus;* the later, *implicui*, *implicitus*.

7. **Degeret.**] The subject-word to *degeret* is the omitted antecedent to *qui*. *Ratus esset* is in the subjunctive, because the relative clause, of which it is the verb, is inserted in the subjoined clause, *ut—degeret*. For *degeret*, see VII. 3.

Dego (from *de* and *ago*) is properly a transitive verb, meaning 'spend,' 'pass;' some word meaning time, as *diem*, *tempus*, being commonly used after it. But this word is not unfrequently omitted, like *exercitum*, after *duco* (XIX. 6); and *dego* by itself means 'pass time,' 'live:' as in the text. So, *lætus deget*, 'he will live happy.' (Hor. Od. XXIX. 42.)

CHAPTER XXVI.

1. **Comitia.**] The *Comitia curiata*, or assembly of the thirty *curiæ*, in which were comprised all the full citizens of Rome; called sometimes *populus*, as in the next line; sometimes

patricii. The other residents, who had not full rights of citizenship, were called *plebs.*

2. **Auctores.**] "The Senate confirmed the appointment." For *auctor*, see XXII. 6. This, rather than 'originator,' seems the proper meaning of *auctor. Auctor legis* does sometimes mean 'proposer of a law;' but more commonly and correctly, 'seconder of a law;' one who makes to grow what another has started.

3. **Omnia sacra.**] "Ordered the Pontifex Maximus to copy all the sacred rites out of Numa's journals into the state-tablet, and post them up in a public place."

4. **Civibus—facta.**] See II. 5.

5. **Abiturum.**] The *ab* implies, 'away from the habits of his predecessor.'

6. **Ne quando.**] 'Lest at any time,' or 'that at no time.' *Quando* is an adverb of time, from *qui;* and, like *qui*, is both interrogative and indefinite, as well as relative.

a. Relative; as, *tum quando legatos misimus*, 'at the time when we sent the ambassadors.'

b. Interrogative; as, *O rus, quando ego te aspiciam?* 'O country, when shall I see you?'

c. Indefinite; as in the text. Remember this use of the indefinite with *ne*, instead of our 'that' with a negative; as, 'Caius published an edict that no one should depart;' *Caius edixit ne quis exiret* (not *ut nemo*): 'I ask you to do nothing against your will;' *hoc te rogo ne quid agas invitus* (not *ut nihil*). So for 'that no' put *ne ullus*, not *ut nullus;* for 'that never,' *ne unquam*, not *ut nunquam.*

7. **Placuit.**] "This hill it was resolved to unite to the city, not only by a wall, but," &c. There is no subject-word to *placuit;* but the group of words *id—conjungi urbi* expresses the subject: 'the fact of the Janiculum being united, &c., seemed good.' *Id* is in the accusative before *conjungi.*

8. **Adempta.**] See III. 15.

CHAPTER XXVII.

1. **Cui quum.**] Literally, 'For whom when wealth was now making spirits.' *Cui* is in the dative, as naming the object affected by the making; as, *civibus facta spes*, XXVI. 4. *Animus* means 'the soul;' *animi*, the 'passions' or 'emotions' generally; and also any particular emotion, as courage, anger, pride. Here it seems to mean 'pride,' or 'confidence.' 'The

pride with which this accession of wealth inspired him was increased by his marriage with Tanaquil, a lady of the highest birth; and one who would not readily suffer the condition, into which she had married, to be inferior to that in which she had been born.' See IV. 12.

2. **Innupsisset.**] A very rare word, and one after which the dative might possibly be expected. But the accusative is quite intelligible, just as it is after *invado*, *incedo*, &c. (XIV. 2). *Innubo* therefore means, 'enter by marriage.'

3. **Exsule.**] "As the son of an exile and a foreigner." See III. 6.

4. **Carpento.**] In the ablative, as naming an object subsidiary to the sitting. The preposition *in* is commonly placed before nouns (not names of towns or small islands) that name the place *in* or *at* which an action is performed. But the object *on* which I sit or stand or wear, or carry anything (X. 6), or perform any similar action, has perhaps more commonly its noun in the ablative, without a preposition; for it is more clearly mentioned as subsidiary to the action. It is almost the instrument by which the action is performed. It is a very nice point to distinguish whether or not a preposition should be placed before a noun in the ablative. On this head it may be remarked: 1. After some verbs it seems a matter of indifference. 2. After others the usage of the best writers has established a preference. 3. Prefix the preposition, when otherwise there might be ambiguity. 4. Do not prefix it, when the object is put forward as essential to the performance of the action.

5. **Suspensis.**] "Dropping lightly down on floating wings." *Suspensus*, literally, 'hung up,' 'suspended,' gives the notion of 'loose,' 'light;' as of a thing floating lightly in the air. Similarly, *suspenso gradu ire* means, 'to walk on tiptoe.' *Demitto* means, 'I let down'—an object; *demittor*, 'I am let down'—by some object; among others, by myself; that is, 'let myself down.' Many verbs have in the passive this middle sense.

6. **Ministerio.**] "As if sent from heaven to perform the office." See XXI. 4.

7. **Perita.**] See XV. 4.

8. **Venisse.**] Observe the tenses of *venisse* and *portendere*. Tanaquil's words were, *ales vēnit*, 'the bird is come,' the coming being past: *regnum portendit* (pres.), 'it portends a crown,' the portending being present. Which tenses are preserved in *oratio obliqua*, according to the rule given VII. 15, *a*. See also H. VIII. 15.

9. **Belli domique.**] Probably, old datives, the dative originally denoting 'at:' see 'Steps,' Int. 24. Such are *domi*, *humi*,

belli, militiæ (in conjunction with *domi*), and, probably, *animi:* as, *domi maneo*, 'I remain at home;' *sedeo humi*, 'I sit on the ground;' *quorum virtus fuerat domi militiæque cognita*, 'whose valour had been known both at home and in the field;' *confusus animi*, 'confused in mind;' *ægram animi*, 'sick at heart' (XLI. 9).

10. **Interesset.**] See VII. 3.

11. **Expertus.**] "Having been tried." *Experior* is a (transitive) deponent; and therefore the participle *expertus* means 'having tried:' as, *rem expertus*, XXIX. 4. But it is also used passively, as if there were an active verb *experio*, as it is here. And so are many other participles of deponent verbs; as, *quam ut adipiscantur omnes optant, eamdem accusant adeptam;* 'which all wish to attain, and all find fault with when attained.' (Cic. Sen. 4.)

CHAPTER XXVIII.

1. **Minorum gentium.**] To distinguish them from the *Patres majorum gentium*, as the older senators were called.

2. **Circo.**] Of the Circus Maximus, between the Aventine and Palatine Hills, which in the time of Livy held about 150,000 spectators, there is hardly a trace left.

3. **Spectacula.**] *Spectaculum* properly means, 'show,' 'spectacle;' but here *spectacula* must mean, 'places to see the show from.' They were probably wooden platforms, or stands, which each senator or knight raised round the course for himself and his family to stand on. Before the death of Tarquinius, these temporary platforms gave place to a permanent building, with regular tiers of seats, which also were sometimes called *fori*.

4. **Ædificanda.**] "To be built on." This is rather a bold expression, as *ædifico* means 'build.' The only instance of this use quoted in the dictionaries is from the Digests: *si insulam in mari ædificaverim, continuo mea est;* 'If I build on an island in the sea, it is forthwith mine.'

CHAPTER XXIX.

1. **Victoria—cæde.**] It is not usual, for fear of ambiguity, to have two ablatives in a sentence, without either being distinguished by a preposition, unless one of them marks the place or

time. But there is no ambiguity here. It is quite clear what the words victory and slaughter tell about the fighting. In this sentence, indeed, there are three ablatives, *primo* being the ablative neuter from *primus*. But almost all notion of an ablative is lost in the adverbial use of the word.

2. **Agedum.**] *Age*, the imperative of *ago*, is used as an exclamation of encouragement: 'come on!' 'quick!' 'stir yourself.' To this *dum*, 'while,' is added as an *enclitic:* so that *agedum* means 'quick for a moment!' 'come now!' 'now then!' *Dum* follows in this manner negatives; as, *nondum*, *necdum*, *vixdum:* and imperatives; as here, and *adesdum*, 'here for a moment.'

3. **Possit.**] The subject-word to *possit* is the omitted antecedent to *quod*.

4. **Rem expertus.**] See XXVII. 11.

CHAPTER XXX.

1. **Latinis fecit.**] See III. 9.

2. **Ubi nusquam.**] "In which they nowhere came to a general engagement." *Ubi* (originally *cubi*) is a sort of case from *qui*, meaning 'in' or 'at which.' Generally it means, 'at which—place,' 'where:' often, 'at which—time,' 'when.' *Usquam* and *nusquam*, 'at any—place,' and 'at no—place,' are formed from *quisquam*, 'any:' and so are *unquam* and *nunquam*, 'at any—time,' and 'at no—time.'

3. **Ædem—Jovis.**] *Ædes* or *ædis* (the older form) means originally 'room,' 'apartment;' but has, in the singular, the special sense 'temple,' as consisting of a single room. In the plural it means 'a house;' that is, a collection of rooms. So *litera* means 'a letter of the alphabet:' *literæ*, 'a letter' or 'epistle;' that is, a collection of letters of the alphabet.

a. Hence arises a difficulty about these words. For *ædes* may mean either 'temples,' or 'a house,' or, as there is no plural of the plural, 'houses.' To obviate in some measure this confusion, distributive numerals are used instead of cardinals. Thus—

Duæ ædes means 'two temples;' but,

Binæ ædes, 'two houses.'

Quatuor literæ, 'four letters of the alphabet;' but,

Quaternæ literæ, 'four epistles.'

b. Singulæ is not used in this way instead of *unæ*. For the confusion arises, when we wish to speak of more objects than one—of more temples, or of more houses than one; and then,

of course, we could not use a word meaning 'one.' *Una ædes*, therefore, is 'one temple:' *unæ ædes*, 'one house.'

c. Further, this use of the distributive is extended to those 'plural-only' nouns which name a single object (VII. 12), as *castra*, 'camp;' not because they require it to prevent confusion, but because they resemble those which do. But it is not extended to those 'plural-only' nouns which name more objects than one; as *liberi*, 'children;' because in these there is no resemblance. *Ædes*, 'house,' names a single object, and so does *castra*, 'camp:' hence we say, *binæ ædes*, 'two houses;' *bina castra*, 'two camps.' But *liberi* names more objects than one: hence, as usual, *tres liberi*, *quatuor liberi*, &c.

4. **Futuram olim.**] "The future size:" literally, 'the size about to be hereafter.' *Olim*, from *olle* or *ole*, the old form of *ille* (XV. 1), means 'in yonder times,' 'in times not these, but either past or future;' hence, either 'formerly' or 'hereafter.' Compare *quondam*, VII. 1, *b*.

CHAPTER XXXI.

1. **Visu.**] See XIX. 14.

2. **Puero.**] Compare *Numitori tetigit animum memoria*, IV. 13; and *movet juveni animum complorutio sororis*, XXII. 1. Here, as in the passages quoted, the genitive might be expected: but the dative is quite natural. *Caput arsit*, 'the head was on fire.' Who is affected by the head being on fire? He to whom the head belongs. Therefore his noun *puero* is in the dative; and, standing first in the sentence, shows that he has a concern in all that follows. This may be expressed in English by the somewhat awkward turn: 'a slave-boy had his head on fire.' So, 'Numitor had his heart touched.'

3. **Servio.**] See III. 3.

4. **Reges.**] 'The king and queen,' 'the royal personages.'

5. **Viden'.**] For *videsne*. The *e* of the enclitic *ne* is often dropped before a consonant: and if the word to which it is attached ends in *s*, this too is often dropped. Thus we have *satin'* for *satisne* (XLI. 7); *pergin'* for *pergisne*.

6. **Quondam.**] "Some day or other"—I do not say when. See VII. 1.

7. **Indolis.**] For this genitive, see X. 5.

8. **Conferri.**] "Compared with him." Borrow the *ei* from the next clause. Either the dative may be used with *confero*; as, *ut parva magnis conferam*, 'to compare small things with great;' the small things being moved, and set by the side of the

great, which are influenced thereby: or, more usually, the preposition *cum* is repeated with the ablative; as, *conferte hanc pacem cum illo bello*, 'compare this peace with that war;' the peace and the war being set together.

CHAPTER XXXII.

1. **Pro indignissimo.**] "Who had always held it very unfair that they should be driven from their father's throne." The preposition *pro* means primarily—

a. 'Before,' 'in front of:' as, *consederant pro castris duo exercitus*, XXI.

b. 'In defence of,' 'for the sake of;' for I may put an object before me, to stand in my defence: as, *ut pro sua patria dimicent*, XX. 1.

c. 'In place of;' for I may step back, and put an object before me, to stand in my place, as my substitute: as, *quum pro consule in Ciliciam proficiscens Athenas venissem* (Cic. de Orat. I. 82.) Hence all such words as *proconsul*, *proprætor*, &c. And from this notion of one object being in place of another come all such meanings as—

'Equivalent to,' 'as good as,' 'as,' 'for:' as *pro indignissimo* in the text. So, *pro certo habeo*, 'I hold as certain:' *hunc amavi pro meo*, 'this lad I loved as my own son:' *pro mortuo est*, 'he is as good as dead.' Also such meanings as—

'In payment of,' 'in consideration of,' 'on account of:' as, *pro vectura solvere*, 'to pay for the carriage;' *te pro tua eximia suavitate amo*, 'I love you for your sweetness.'

d. 'In comparison of,' 'in proportion to;' for I may put an object before me, on purpose that it may be compared with me: as, *pro ardore*. See VIII. 1.

2. **Averteret.**] The preposition *a* implies 'away from the other.' Compare XXVI. 5.

3. **Securim.**] Notice this word as preferring the accusative in *im* instead of *em*. See IV. 3.

4. **Foras ejiciunt.**] The Latin for 'I turned the boy out of doors' is, *puerum foras ejeci*: for 'the boy remains out of doors,' *puer foris moratur*. That is, the adverb *foras* implies motion from the inside to the outside: the adverb *foris* implies rest outside. This difference may be explained by reference to the origin of the two words. *Foris*, G. *for-is*, is the Latin word in use for 'door:' but there must have been an old word *fora*, G. *foræ*, of which *foras* was the accusative, and *foris* the ablative plural. *Foras*, therefore, means 'to the door and

through it to the outside,' as the accusative marks motion to a place (XI. 9) : *foris* means, 'at the door outside,' as the ablative marks rest at a place (XV. 2).

5. **Mirantium.**] See XIV. 11.

6. **Quid rei.**] See IX. 6.

7. **Salubria.**] "All was going on well."

8. **Confidere.**] "She trusted that in a day or two they would see him." Observe that *se* is omitted before *confidere; regem* before *jubere* in the next line. *Ipsum*, 'the man himself,' 'the person of whom they were talking.' *Ipse* is merely the logical demonstrative *is*, with the enclitic *pse* added to give emphasis to it. In old writers the *is* was declined, the *pse* remaining undeclined, according to the custom of enclitics: as, *eam-pse*, *eo-pse*, *ea-pse*. *Ipse*, like *ii*, may be used of all three persons; as, *ego ipse*, 'I myself;' *tu ipse*, 'thou thyself;' *Caius ipse*, 'Caius himself.' Like other adjectives of the sort, it often passes into a noun (XII. 5) : but as such, it seldom names any but a third person, and then only in opposition to some other object.

9. **Audientem.**] *Audio*, 'hear,' is followed by the accusative : for the object heard is conceived as acted on directly, being brought as it were to the ears of the hearer. And when *audio* means 'hearken to,' 'obey,' it generally preserves this construction; though it is occasionally found with the dative, the object hearkened to being conceived as standing still and affected by the obedience. But *obedio* (from *ob* and *audio*), 'hearken to,' 'obey,' and *pareo*, 'obey,' are always followed by the dative, just as in French *obéir* is followed by the preposition *à*. And, though *audio*, meaning 'hearken to,' is generally followed by the accusative, yet the participle *audiens* is followed by the dative, and generally by this noun *dicto;* 'hearkening to the word,' 'obedient.' In the text, beside *dicto*, there is another dative, *Servio;* for Servius is affected by his word being hearkened to.

Note the verbs *obedio* and *pareo*, 'obey,' as among those which are intransitive in Latin, but transitive in English.

10. **Sede sedens.**] See XXVII. 4.

11. **Fungendæ.**] *Fungor*, being usually followed by the ablative (XXI. 20), is usually an intransitive verb (XIX. 17) : and, as such, has no passive participle *fungendus*, just as there is no *moriendus* from *morior*. But *fungor* is occasionally followed by the accusative; and, being so far transitive, has the participle *fungendus*, 'to be discharged,' just as *miror*, 'admire,' has *mirandus*, 'to be admired.' So *potior*, which is usually intransitive (V. 7), is occasionally transitive; and hence we find the passive participle in *dus:* as *spes potiundorum castrorum;*

'hope of taking the camp;' literally 'of the camp to be taken,' (V. 1).

12. **Vicis.**] See XXI. 13.

CHAPTER XXXIII.

1. **Liberum.**] The genitive plural of the second declension has occasionally this contracted form, especially in poetry. So we find *duum* for *duorum*, *deum* for *deorum*, *virum* for *virorum*, *modium* for *modiorum*, &c.

2. **Aggreditur.**] After *aggredior* (from *ad* and *gradior*), 'walk to,' 'approach,' 'undertake,' the *ad* is repeated in the best writers, as in the text. But, *opus aggredior opimum casibus.* (Tac. Hist. I. 2.) When it means 'address,' 'accost,' 'attack,' it is transitive, being followed by the accusative without *ad.*

3. **Interlucet.**] The clause *quibus—interlucet* is a mere adjective to *ordinum*, and is so completely independent of the sentence, that the indicative mood is preserved: though, as it is a clause inserted in a subjoined clause, the subjunctive would be more customary. Compare XXV. 7, and XXXVII. 9.

CHAPTER XXXIV.

1. **Invidia regni.**] See III. 14. Here the passive possessor may be regarded as the cause.

2. **Domesticos.**] "Members of his family." *Domesticos* is an adjective, passed into a noun, like *mei*, *sui*, &c. (XII. 3, *b*).

3. **Nupserant.**] "The two daughters of Tullius had married the two Tarquinii."

4. **Minor.**] See III. 10.

5. **Pravæ ambitionis.**] See X. 5.

6. **Implet.**] *Impleo*, like *plenus*, is followed both by the ablative and genitive. See XXI. 1.

7. **Infestior.**] *Infestus* means both 'dangerous' (XIX. 3) and 'endangered;' both 'troublesome,' and 'troubled.' Here it seems to have the latter sense, as also at the beginning of the chapter: 'unquiet,' 'unsafe.' *Via serpentibus infesta* means, 'a way made unsafe by serpents': hence our word 'infested.'

8. **Parricidia.**] As *parentes* means, not only 'parents,' but 'relations' generally; *parricidium* (from *parens* and *cædo*) means 'murder of one's relations,' and not only of one's parents. Compare the meaning of the word *parent* in French.

9. **Regis criminibus.**] See III. 11. Here the passive possessor cannot be regarded as the cause.

CHAPTER XXXV.

1. **Agendæ rei.**] "The time for action." Action possesses the time passively as a thing appertaining to it. For the noun *agendæ-rei*, see V. 1.

2. **In sede.**] Observe the preposition *in* after *sedens*, and also after *considere*, a little below. See XXVII. 4 and XXXII. 10. These instances are sufficient to show that it may be inserted or not. Perhaps in the text it is owing to the number of ablatives in the sentence.

3. **Hoc rei.**] See IX. 6.

4. **Audacia.**] In the ablative, as naming the accompanying *cause* of the daring (IX. 7).

5. **Tenere.**] His words were, *patris mei teneo sedem*, 'I hold my father's seat.' When the words are narrated in *oratio obliqua* after *quum—respondisset*, 'having answered,' the tense of the verb depends in English on the tense of the main verb, but in Latin it remains the same: *quum respondisset se patris sui tenere sedem, tenere* remaining in the present; 'having answered that he did but hold his father's seat,' 'did hold' being in a past tense, because 'having answered' is in a past tense. The reason of the difference is this: in English, the clause after 'that' is subordinate to the main sentence; and therefore the tense in the subordinate clause naturally follows the tense of the main verb, just as in Latin the tense of the subjunctive does (VII. 15 and I. 12). But in Latin *quum—sedem* is only one sentence, the infinitive *tenere* (as well as *se*) being a noun in the accusative case after *respondisset*. Whom did he answer about? Himself. Therefore *se* is in the accusative. What did he answer about? Holding. Therefore *tenere* is in the accusative. And as his answer was about 'holding' at the time when he made the answer, not about 'having held' at any past time, the Latin must be *tenere*, not *tenuisse*, whatever be the tense of the main verb. See XXVII. 8.

6. **Apparebatque.** "And it was evident that he who conquered would be king." Not *vinceret*, 'should conquer,' but *vicisset*, 'should have conquered,' because the conquering is to be past before the reigning begins. Not *vicerit*, 'shall have conquered,' because *apparebat* is in the past tense. The simple sentence is, *regnabit qui vicerit*, 'he who conquers shall be king;' *vicerit* being in the future perfect indicative. Then the present compound sentence is, *apparet regnaturum qui vicerit* (in the per-

fect subjunctive): and the past compound sentence is, *apparebat regnaturum qui vicisset*, the tense of the subjoined verb being attracted as usual by the tense of the main verb. See XX. 5.

7. **Medium arripit.**] "Snatches up Servius by the waist, and, carrying him out of the senate-house, dashes him down the steps to the ground below." Notice this constant use of the perfect passive participle agreeing with the noun of the object acted upon, where we use an active participle agreeing with the noun of the agent, or more commonly a verb conjoined to another by 'and.' *Elatum regem dejecit;* he carried out the king and hurled him down.' Compare the same words, *elatam securim in caput dejecit:* XXXII. 3.

8. **Id quod constat.**] "A fact which is sufficiently established." *Id* is either in the nominative, as in apposition with the whole sentence, or in the accusative after some such word as *dico* omitted; 'I am now telling a fact about which there is no doubt.' *Constat* means, 'stand together,' 'is established,' 'certain,' 'well-known.'

9. **Prima.**] "And was the first to hail him king." Notice this difference of idiom. Where we use a relative clause or the infinitive mood, the Romans simply insert the adjective. 'I was the first who denied,' or, 'I was the first to deny;' *primus negavi.* 'Of all the provinces, Spain was the last that was subdued,' *Hispania postrema omnium provinciarum perdomita est.*

10. **Facessere.**] 'To retire,' 'to be gone.' *Fac-esso*, from *fac-io*, 'do,' like *cap-esso*, from *cap-io*, 'take' (XXI. 15), means primarily, 'do eagerly,' 'despatch,' 'execute:' as, *jussa facessimus*, 'we despatch your orders.' It then means 'bring to an end,' 'have done with;' and as, when we have done with a thing, we leave it, it comes to mean simply, as an intransitive verb, 'withdraw,' 'retire,' 'depart,' as in the text.

11. **Monumento.**] "And the place still tells the tale"—'serves as a monument of the deed.' In the dative of *end* or design: see XXI. 10.

12. **Quod—occiderunt.**] See XXXVI. 5.

CHAPTER XXXVI.

1. **Superbo.**] See III. 3.

2. **Favisse.**] While Servius was alive. Hence the tense. What he believed was not their 'favouring' now, but their 'having favoured' formerly. See XXXV. 5.

3. **Conscius.**] After this adjective comes the ordinary construction of the accusative and infinitive, as after *scio*. In fact,

the difference between the verb and adjective is chiefly one of form, the verb being so much more flexible. See H. VII. 36, &c.

4. **Ut qui—regnaret.**] "Inasmuch as he was reigning neither by order of the people, nor with the sanction of the senate."

5. **Accedebat.**] "To this was added, that by one, who placed no hope in the affections of his countrymen, the throne was only to be defended by terror." The construction with *accedit* is either *ut* with the subjunctive, as here, or *quod* with the indicative; as *quod occiderunt*, XXXV. 12. If the added circumstance is stated, not as actually existing, but only as conditional, *quod* is not used, but only *ut*. In such constructions *accedit* is sometimes said to be impersonal, that is, to have no subject-word: but the clause, as *ut—esset*, or *quod—occiderunt*, may be considered to name the subject of the sentence. In XXXV. 12, indeed, the subject-word is *id;* and the following clause explains what *id* is.

6. **Nihil spei.**] Compare the genitives, IX. 6.

7. **Bonis multare.**] "To punish by confiscation." *Multare* means 'to punish;' and *bonis* is in the ablative, as specifying the objects in which he was able to punish them (II. 10, *b*). Of course to be punished in our goods is to be punished by the loss of them.

8. **Sed unde.**] "But all from whom." *Unde*, originally *cunde* (as in *ali-cunde*), from *qui*, means 'from which.' It depends, therefore, on the context whether it means 'from which place,' or 'from which time,' or 'from which circumstance,' or 'from which persons,' as here. The word which naturally serves as antecedent to the relative *qui* (and the adverbs formed from it) is the logical demonstrative *is* (and the adverbs formed from it), as they both have to do with words, not things. But often the antecedent is omitted before *qui* (VII. 18); and so it may be before the adverbs formed from it, as in the text. Compare *is* and *qui*, *eo* and *quo*, *ibi* and *ubi*, *inde* and *unde*, *ita* and *ut*, *jam* and *quum*.

9. **Posset.**] The subjunctive here marks the uncertainty as to who these persons were.

10. **Quo contemptior.**] *Quo*, the ablative neuter from *qui*, is commonly used, instead of *ut*, with the comparative adjective. The literal rendering is, 'by which means the order would be more contemptible:' which readily passes into the meaning, 'in order that the order might be more contemptible.' Compare *quin*, IV. 15. This shows how *ut*, the adverb of manner from *qui*, meaning 'in which manner,' came to mean 'that.'

Ut may be used, as well as *quo*, with a comparative adjective: as, *ut tutior esset*, a little below.

11. **Cum quibus.**] "With whom he pleased." Here, again, the antecedent is omitted, though it requires a preposition: 'with those with whom he pleased.'

12. **Famæ credimus.**] 'Believe' is transitive in English; but *credo*, meaning 'believe,' is intransitive, as its origin indicates. It comes from a root *cre*, 'faith;' and *do*, 'put' (XIX. 2). The object, then, in which we put faith is not moved, and therefore its noun is not in the accusative; but it is concerned in our doing so, and therefore its noun is in the dative.

13. **Ei Mamilio.**] Notice this mode of repeating a word after a parenthesis: 'To Mamilius I say;' *is*, as usual, having reference to what has been said in the sentence.

CHAPTER XXXVII.

1. **Volscis movit.**] The war was moved, the Volsci were not moved. Hence the cases (II. 5).

2. **Refecisset.**] The particle *re*, or *red*, is only found in composition, and primarily denotes 'back:' as, *reddo*, 'put back,' 'repay.' This notion of 'back' is sometimes, however, not very easily traced, and sometimes appears to be altogether lost. Here it refers not to the talents, but to the booty. He got rid of the booty, and received in return for it—that is, 'back'—the talents. In English, we should not express this; but simply say, 'When by the sale of the booty he had made forty talents.' Compare *præda vendenda quæstori data; quod inde refectum est militi divisum* (Livy, XXXV. 1). Also *reponenti*, XXXVI. 5.

3. **Digna—rege.**] *Dignus* comes, apparently, from the root *dic:* from which comes in Greek, δείκνυμι, 'point out;' and in Latin, *dic-o*, 'tell;' *in-dic-o*, 'point out;' also δάκτυλος and *digitus*, 'finger,' literally, 'pointer:' hence in French, *doigt*, and in English, 'digit.' *Dignus*, therefore, means, primarily, 'pointed out:' hence 'remarkable,' 'deserving,' 'worthy.' The object, then, which is specified as that of which another object is worthy has naturally its noun in the ablative case (II. 10). *Dignus* is rarely found with the genitive, but frequently with a subjoined sentence: as, *dignus est qui imperet*, 'he is worthy to rule.'

4. **Deum.**] See XXXIII. 1.

5. **Lentius spe.**] 'More lingering than he expected.' Compare, *eo quum celerius omnium opinione venisset* (Cæs. B. G. II. 3).

6. **Romana.**] "By thoroughly un-Roman arts." See XXI. 4.

7. **Ad ultimum.**] See XI. 5.

8. **Inscia.**] Here, again, the construction follows the adjective, as if it were a verb. Compare XXXVI. 2.

9. **Quibus esset.**] Compare this relative clause, inserted in a subjoined clause, with the clause *quibus — interlucet*, XXXIII. 3. Here the subjunctive is used, because the victory of the Gabines was a matter closely connected with the fighting of the battle. There the indicative is used, because the distinction created by ranks is a fact of general acceptation, true for all time, and quite independent of the action denoted by the verb of the subjoined clause.

10. **Caritate esse.**] See X. 5.

11. **Satis virium.**] *Satis* is an indeclinable adjective; as, *satis est tibi in legibus præsidium*, 'you have sufficient protection in the laws.' Like the neuter adjectives *multum*, *tantum*, &c. (IX. 6), it is also used as a noun, as here. So also is *parum*, 'not enough;' as, *parum præsidii*, 'too little protection,' XXXIX. 7. *Satis*, like *parum*, is also an adverb.

12. **Deliberabundus.**] The suffix *bundus*, or *cundus*, denotes that a quality is possessed in full; as, *ludibundus*, 'full of play;' *iracundus*, 'full of passion;' *deliberabundus*, 'full of thought.' Observe also the word itself, derived from *libra*, 'pound;' or *libro*, 'measure by pounds,' that is, 'weigh.' So we talk of weighing the matter on which we deliberate.

13. **Dixerit.**] *Refert*, being the historical present, is followed, as its present form warrants, by the perfect subjunctive: 'he tells him what he has said.' Or it might be followed, as its past tense would warrant, by the pluperfect *dixisset:* 'he tells him what he had said.'

14. **Ingenio.**] In the dative after *insita*, the mind being affected by the pride being implanted in it. Or it might be in the ablative, as naming the place in which the pride is implanted (XV. 2).

15. **Juxta.**] "Of absent and slain alike." The preposition *juxta*, derived from the same root as *jungo*, 'join,' and *jugum*, 'yoke,' means 'close to'—in place, in time, in quality. If an object is close to another in quality, it is like or equal to it. Hence *juxta*, when used as an adverb, means 'equally,' 'alike;' as in the text.

16. **Divisui.**] See XXI. 10.

CHAPTER XXXVIII.

1. **Receptis.**] The first meaning of *recipio*, as its composition warrants, is, 'take back,' 'get back,' 'recover;' as, *nunquam ego Tarentum recepissem, nisi tu perdidisses* (Cic. de Orat. II. 273). But here the meaning of *re* seems quite lost (XXXVII. 2), and *receptis* can only mean, 'having been taken.' Compare *eo oppido recepto* (Cæs. VII. 13).

2. **Usus est.**] *Utor* is one of the deponents which are followed by the ablative, though translated into English by transitive verbs (V. 7); perhaps because the object which I use is an instrument, and the instrument always has its noun in the ablative. The primary sense of *utor* seems to be, 'assist myself;' and this more clearly marks the object used as the instrument with which I assist myself. *Utor* is occasionally followed by an accusative; and, being so far transitive, it has a passive participle in *dus*, *utendus*, like *potior* and *fungor* (XXXI. 11).

3. **Operis.**] Beside *ædes* and *litera* (XXX. 3), there are a few other nouns which have a somewhat different sense in the plural; as, *auxilium*, 'help;' *auxilia*, 'auxiliary troops:' *copia*, 'plenty;' *copiæ*, 'forces:' *opera*, 'work;' *operæ*, 'workmen;' as in the text: *gratia*, 'favour;' *gratiæ*, 'thanks.'

4. **Qui quum haud.**] "And though this labour, in itself no slight matter, was added to military service, yet the common people were less indignant at rearing with their own hands temples to the gods, than after that they were transferred to other works, not only inferior in dignity, but also of considerably greater toil; viz. to making rows of seats." For *ut—sic*, see XXI. 14.

5. **Foros.**] See XXVIII. 3. He finished the Circus Maximus which his father had begun.

6. **Sub terram.**] "To carrying underground." *Sub* originally means 'up;' but as, if I look *up* to an object, I am *under* it, *sub* means commonly, 'under.' It is followed by the ablative when the verb does not denote motion; by the accusative, when it does: as, *poma jacent sub arbore*, 'apples lie under the tree;' *poma sub arborem jeci*, 'I threw apples under the tree.' Not that there is anything in the word *sub* to govern either case. *Arbore* is in the ablative, as naming the place at which (XV. 2); *arborem* is in the accusative, as naming the place to which (XI. 9). What *sub* does, is to distinguish further the circumstances denoted by the cases of the noun (H. VIII. 20, *f*): to show, that the apples were not in (*in*), or in front of (*pro*), the

tree, but under it. In the text, the idea of *motion* under is not very clearly conveyed, because the great sewer was underground; but part and parcel of the work were drains from the surface of the earth to the great sewer below.

7. **Quibus duobus.**] "Two works, to which even the magnificence of the present day has hardly been able to present an equal." *Hæc* means, 'this which we see around us;' that is, the magnificence created by Augustus, *qui urbem marmoream reliquit, quam latericiam acceperat.* Livy survived Augustus three years.

CHAPTER XXXIX.

1. **Delphos.**] Remember the difference between the English and Latin idiom. 'He sends to the oracle *at* Delphi;' *Delphos ad oraculum mittit.* 'He sends to his father *at* Rome;' *Romam ad patrem mittit.*

2. **Sortium.**] When persons wished to decide a matter by lot, they threw wooden tablets or counters (*sortes*), marked with initials, into a narrow-necked urn (*sitella*) filled with water. The urn being shaken, one of the counters would come to the top, and thus mark the person whose initial it bore. In certain ancient temples of Italy the oracles of the gods were consulted in this manner; in which case the mark on the counter might indicate a certain thing to be done or avoided, as well as a person to be selected. Hence *sortes* came to mean the 'answer of such an oracle;' then, more generally, the 'answer of any oracle,' whether consulted in this way or not; then, as in the text, the 'oracle' itself. At Delphi, the oracle made answer by words. The Pythia, sitting on the tripod over an intoxicating smoke that rose from an opening in the ground, uttered delirious sounds, which the *prophetes*, who stood by, interpreted and announced to the worshippers as the answer of the gods.

3. **Ulli.**] *Ullus*, contracted from *unulus*, the diminutive of *unus*, 'one,' means 'any:' that is, a single one of a number, no matter what that one may be. *Quisquam* has exactly the same sense: only *ullus* is generally used with a noun, that is, as an adjective; *quisquam* without a noun, that is, as a noun.

a. They are used, with few exceptions, in sentences which are either negative in form; as in the text, 'not to a single one beside;' *neque quicquam relinquere*, 'not to leave any one thing,' 6; *vix quicquam*, 'hardly a single thing,' XXXVIII. 7: or in sentences which, without being negative in form, are negative in sense; as in questions that expect the answer, No; *an quisquam potest dicere?* = 'Not a single person can say:' in com-

parative sentences; *tætrior erat tyrannus quam quisquam superiorum* = 'Not one of his predecessors was so foul a tyrant as he:' with the preposition *sine; sine ullo auxilio* = 'he has no help at all.'

b. It thus appears that *ullus* and *quisquam* mean 'any,' when all other objects of the same class are excluded: whereas *quivis* and *quilibet*, which also may be translated by 'any,' mean 'any' when all are included (VII. 1). *Non cuivis potest accidere quod cuiquam potest;* 'what may happen to any *one*, may not happen to any you please,' that is, 'to all.'

c. Aliquis means 'some,' quite generally, without giving the idea of 'single,' as *ullus* does. *Quem sequar? Quemlibet, modo aliquem;* 'anybody you please, so that it is only some one.'

4. **Juvenis.**] "A young man very different in mind from what he pretended to be:" literally, 'far other in mind than the man of which he had put on the resemblance.'

5. **In quibus.**] "And among them."

6. **Quicquam.**] See Note 3.

7. **Parum præsidii.**] XXXVII. 11.

8. **Prædæ.**] For this dative, see XXI. 10.

9. **Opperiretur.**] "Might bide its time."

10. **Per ambages.**] *Ambages* is a defective noun; only the ablative *ambage* being found in the singular. The plural is complete; but the genitive is *ambagum*, not *ambagium* (VII. 2). The word is compounded of *ambi*, or *amb*, 'round,' and *ago;* and therefore means literally, a 'driving or going round,' 'roundabout way;' hence, 'shuffling,' 'quibbles,' 'enigmas.' *Per ambages*, therefore, means, 'in a roundabout (or, enigmatical) way.'

The preposition *ambi* is only found in composition. It is the same as the Greek ἀμφί, 'round,' and is connected with *ambo*, 'both:' an object which is *round* another being on *both* sides of it. From *ambi* come our words *ambiguous* and *ambition*.

11. **Incessit.**] With the accusative; see XIV. 2.

12. **Ex infimo.**] An adjective is sometimes joined with a noun, so as to distinguish, not the object named by the noun from other objects, but one part of the object from its other parts. Thus, *summus mons* means 'the top of a mountain,' as distinguished from the other parts; *extrema insula*, 'the extremity of the island;' *in media urbe*, 'in the middle of the town:' *reliquum opus*, 'the rest of the work:' *ex infimo specu*, 'from the bottom of the cave.'

13. **Tulerit.**] In the future perfect, because the giving is past, before the reigning takes place (XX. 5).

14. **Ignarus—expers.**] See XVIII. 10 and XXI. 2.

15. **Taceri.**] This verb shows how indistinct the boundary line between transitive and intransitive verbs often is. *Taceo* means 'am silent,' 'say not a word:' a sense clearly intransitive; for not only does not the action seem to pass on to another object, but at first sight there seems to be no action at all. Accordingly, we have no verb in English answering to *taceo*. But to the Romans every quality appeared more or less active. In Latin, therefore, every quality might be denoted by a verb. Thus they saw in being silent a certain activity, the activity perhaps of abstaining from noise; and so they put *taceo* through its tenses—first as an intransitive verb. But, if a man is silent, he may be silent about a certain object: and on this object he may be conceived to act directly; for he passes it by or neglects it; he changes it from a noticed to an unnoticed object. Thus *taceo* slides into a transitive verb, and is followed by a noun in the accusative: as, *commissa tacere*, 'to keep secrets;' *ut alios taceam*, 'to pass over others in silence.' And therefore, like any other transitive verb, it passes through the passive form, as in the text. So, *tacetur amor*, 'love is passed by in silence;' *tacenda locutus*, 'saying things that should not be said.' *Sileo*, too, becomes transitive in the same way.

16. **Uter prior.**] Compare these two words, when they were only two, with *quis primus*, a little above, when there were three.

17. **Alio.**] See XXI. 9.

18. **Scilicet.**] *Sci-licet* means literally, 'one may know;' just as *vide-licet* means, 'one may see;' *i-licet*, 'one may go.' Hence *scilicet* means 'of course,' 'to be sure,' 'forsooth;' often in an ironical sense, but often in a merely explanatory sense, as in the text. 'He kissed the earth, because you must know he regarded her as the common mother of all living.'

CHAPTER XL.

1. **Ut in ea.**] "A nation, for that country and that time." *Ut* is frequently used in this limiting sense: 'a nation very wealthy, not indeed for our times, but as being in that age—as would be regarded in that age.' Compare *multæ etiam, ut in homine Romano, literæ;* 'for a Roman too, a well-lettered man.' (Cic. Sen. 12.)

2. **Eaque ipsa.**] "And that very wealth was the cause of the war, because the Roman king was anxious, not only to enrich himself, but also," &c.

a. The subject of the sentence is *præpollere divitiis:* for which stands, not *id ipsum*, as the gender of *præpollere* would require, but *ea ipsa*, being attracted into the same gender with the predicate *causa*. This is not unlike the ordinary construction with the relative, when, instead of agreeing in gender with its antecedent, it is attracted into the same gender with the predicate: as, *animal hoc quem vocamus hominem;* 'this animal which we call man.'

b. Quod, the neuter of the relative, is used exactly as an adverb with the meaning 'that,' 'because.' It is generally followed by the indicative, when it introduces a reason stated by the writer himself: as in the text, and, *quod indignabantur*, just below. But *esset* (XXXIX. 18) is in the subjunctive, because Livy does not there state the reason as his own, but as the one that influenced Brutus; 'because in his opinion the earth, &c.'

3. **Ubi id.**] "When that did not succeed:" *id* referring, not to any particular noun, but to the last sentence—the attempt to take the town by storm.

4. **Cœpti.**] As in the active voice there are no imperfect tenses in use, but only *cœpi* and the tenses formed from it: so in the passive there is no tense at all, but only the compounds for the perfect tenses—*cœptus* and some form of *sum*.

5. **Ut fit.**] 'As happens'—'as is commonly the case.'

6. **Negat esse.**] *Negat* means, 'says not:' as, *negat se ægrotare;* 'he says that he is not ill.' It applies, in its entire sense, to the first clause—'he *says* that there is *no* need of words:' but only with the meaning 'says' to the following clause—'in a few hours he says it can be ascertained.'

7. **Quin conscendimus.**] We have had *quin*, from the old ablative *qui* and *ne* or *non*, meaning, 'in which manner not,' 'by which means not,' 'so that not' (IV. 15). Here we have it from *quid* and *ne*, meaning 'why not?' 'why not mount our horses?' which means, 'Come, quick, let us mount our horses.' It thus comes to be used as an exclamation with the imperative mood: as *quin dic*, 'come, tell me.'

8. **Age sane.**] As *age* is properly a verb (XXIX. 2), the plural *agite* is due when the exclamation is addressed to more than one, and is frequently used. But the singular is allowable; the verb being lost in the interjection.

Sane is the adverb of *sanus*, 'sound,' 'sober:' but generally means 'indeed,' 'by all means:' like *valde* from *validus*, 'strong,' 'healthy.' *Age sane*, therefore, means, 'Come by all means:' or, as we should rather say, 'Agreed.'

9. **Omnes.**] *Omnes* is subject-word to some such verb as

clamant omitted; the diction being hurried and broken to suit the hurry of the action narrated.

> 'When for a sport the princes came spurring from the camp,
> And found Lucrece combing the fleece under the midnight lamp.'
> MACAULAY'S *Virginius*.

10. **In medio.**] Instead of *medius* being used as an adjective; as, *in media urbe*, 'in the midst of the city' (XXXIX. 12); it may pass in the neuter into a noun, as in the text (XI. 4, *a*). So, too, may *summus*; either *in summo monte*, or *in summo montis*, being allowable for 'on the top of a mountain.'

CHAPTER XLI.

1. **Postquam satis.**] "When all seemed quiet about the house, and everybody fast asleep." *Satis*, 'so that he would not be interrupted.' The word with which *tuta* agrees is *omnia*, understood from *omnes*, which is conjoined to it by *que*.

2. **Emiseris.**] Because the uttering a sound would be past before the dying came on. Compare XXXIX. 13.

3. **Precibus.**] *a*. In a mixture we may conceive both ingredients moved, as being stirred up together. Hence we find both nouns in the accusative after *misceo*: as, *dulce et amarum misces*; 'you mix up sweet and bitter.'

b. Or we may conceive one ingredient moved, as being brought to the other, which remains at rest, but is affected by having the other brought to it. Hence one noun in the accusative, and the other in the dative: as in the text, and frequently.

c. Or we may conceive one ingredient moved; and the other, not acted on at all, but the *instrument* by which the mixture is effected. Hence one noun in the accusative, and the other in the ablative: as, *nectare miscet aquas*, 'he mixes the water with nectar.'

4. **Positurum.**] Notice the omission of *se* after *ait*. This is not uncommon. Compare XXXII. 8.

5. **Ut—veniant.**] "Begging them come, each with a trusty friend." From *nuntium*, 'one who carries a message,' is extracted both the verb of asking, to which *veniant* is subjoined by *ut*; and the verb of telling, after which *rem* and *incidisse* are in the accusative.

6. **Conventus.**] "He had been met." *Convenio*, an intransitive verb, meaning 'come together;' in which sense it can only apply to more persons than one; passes into a transitive verb, meaning 'come to,' 'meet,' 'accost,' 'visit;' in which sense it

applies to one only of the persons who thus come together: as, *conveni Pamphilum*, 'I met Pamphilus.' And being transitive, it passes through the passive voice, as in the text. Compare *taceri*, XXXIX. 15.

7. **Satin' salvæ.**] "Is all well?" *Salvæ* agreeing with *res* understood. For *satin'*, see XXXI. 5.

8. **Quid salvi.**] See IX. 6, and XXXII. 6.

9. **Ægram animi.**] See XXVII. 9.

10. **Et unde.**] "And that where there was no design, there was no guilt:" literally, 'that guilt was absent from those, from whom design was absent.' For the relative adverb *unde*, with its antecedent omitted, see XXXVI. 8.

11. **Vos videritis.**] The perfect subjunctive is often used in forbidding with *ne:* as, *Tu ne quæsieris*, 'ask not;' *ne transieris Iberum*, 'cross not the Ebro:' but not, apparently, in ordering or requesting. *Videritis*, therefore, will be in the future perfect: 'ye will have seen (already) what is due to him; for my part,' &c.

12. **Eum—defigit.**] Observe the logical demonstrative inserted for emphasis: as, XVI. 2.

CHAPTER XLII.

1. **Quisque.**] See XX. 1.

2. **Pari.**] "Adequate:" 'equal to the purpose.' So *par est* means, 'it is suitable,' 'it is proper.'

3. **Ejus pectoris.**] See X. 5.

4. **Tricipitini.**] The cognomen, or family name, of Sp. Lucretius, the father of Lucretia. Among the Romans the *nomen*, or name *par excellence*, was the name which every citizen possessed as member of a *gens*—the gentile name. It generally ended in *ius*, as *Lucretius*, *Cornelius*. Beside this, each man had an individual name, called *præ-nomen*, or 'fore-name;' as *Spurius*, *Publius:* though a woman commonly had no such name, but was merely called by her father's gentile name, as *Lucretia*, *Cornelia*. Again, as in a *gens* there were several families, a man might have a third name, as member of such family. This was called *co-gnomen*, or 'with-name,' because he had this name 'with' his *nomen;* or, perhaps, in common with the other members of his family. Such names were *Tricipitinus*, *Scipio*. The *cognomen* answers pretty nearly to our 'sur-name' or 'over-name,' being the name which a man has over and above his Christian

name. With us, therefore, the Christian name is the name *par excellence*—the name which each person has as a citizen of the kingdom of Christ.

5. **Cui—esset.**] Not *eret*, as it would be, if these were the words of Livy; but *esset*, because these are the words of Brutus, though not recorded in a formal *oratio obliqua*. Down to *Tricipitini*, the speech is direct; and then it suddenly branches off into oblique—'to whom, as he said, the cause of his daughter's death was still more shocking than her death itself.' We may compare this with *quod—esset*, 'because in his opinion she was,' XXXIX. 18; and may adopt as a rule, "Without a formal use of the *obliqua oratio*, a verb in a dependent clause may be in the subjunctive mood, when it expresses the thoughts, or words, or alleged reasons of another." (Key's Latin Grammar, 1205.)

6. **Invecta.**] *Filia* must not be taken as a noun by itself, but *invecta-filia* must be taken together as one noun. It was not his daughter that was brought to their remembrance, but 'his daughter's riding.' Compare IV. 12.

7. **Abrogaret.**] *Imperium* is in the accusative, as naming the object moved by being repealed or annulled. *Regi* is in the dative, as naming the object affected by this repealing (III. 15).

8. **Concitandum inde.**] The army was to be stirred up against the king, not merely at Ardea (*ibi*), but from Ardea (*inde*). It was to be stirred up at Ardea, and from Ardea be led against him, wherever might be necessary.

CHAPTER XLIII.

1. **Pergeret.**] Here, as usual, the verb in the imperfect subjunctive after *quum* denotes an action, which is not merely contemporaneous with the main action, but is mentioned in the sentence as a reason for or against it. The dependence, therefore, expressed by the subjunctive is not real, but verbal and before. The king was actually going to Rome; but his going is mentioned as the reason why Brutus turned aside.

2. **Tarquinio.**] "Tarquinius found the gates closed, and exile pronounced against him." In the dative, as naming the object affected by the closing of the gates, and the pronouncing of the sentence.

3. **Ierunt.**] Here are three words in the accusative after *ierunt*. *Exsulatum*, the accusative of the verbal from *exsulo*, 'live in exile,' always used without a preposition (XIX. 14)—'they went to live in exile.' *Cære*, in the accusative without a preposition, as being the (indeclinable) name of a town (XI. 9)—

'they went to Cære.' *Etruscos*, in the accusative for the same reason as *Cære;* because the place or persons to which we go were conceived by the Romans as acted on directly, as changed, by our going to them; and therefore their nouns were put in the accusative. Only before *Etruscos*, as not being the name of a town or small island, usage requires the preposition *in*, which here means 'among,'—'they went to the Etruscans so as to be among them.' But *Gabios* in the next line is the name of the town, not the people, and therefore is in the accusative without a preposition.

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  - Because inserted in a subjoined clause: *ratus esset*, 25. 7: but see 33. 3; 37. 9.
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VOCABULARY.

VOCABULARY.*

AB (prep. with abl.); *from*, 1: *by*, 3. See 1. 4; 25. 5.

Ab-do, d-ĕre, dĭdi, dĭtus; *put away; hide*, 41.

Ab-dūc-o, ĕre, duxi, ductus; *lead away*, 22: *take aside*, 31.

Ab-eo, ire, ii, ĭtum; *go away*, 2: abi; *away*, 22.

Ab-horr-eo, ēre; *shrink from; differ from:* abhorret; *is inconsistent with*, 35.

Ab-nu-o, ĕre, i; *nod away*—in token of refusal; *refuse*, 39.

Ab-orīgĭn-es, um; m.; *original inhabitants; natives*, 1.

Ab-rŏg-o, are; *ask away; repeal, abrogate*, 42.

Ab-solv-o, ĕre, i, sŏlūtus; *loosen from; acquit*, 21.

Abs-terg-eo, ēre, tersi, tersus; *wipe away.*

Ab-sum, esse, fui; *am away, am off*, 21.

Ab-und-o (unda), are; *swell up*—as water; *abound*, 3.

Ac; see Atque.

Ac-cēd-o (ad), ĕre, cessi, cessum; *come to, approach*, 22: accedit; *is added*, 7, 36.

Ac-cio (ad), c-ire; *summon.*

Ac-cĭp-io (ad and capio), ĕre, cēpi, ceptus; *receive, admit:* acceptus; *accepted, acceptable, popular*, 12.

Acer, ācr-is; *pointed, sharp, fierce.*

Aci-es, ei; f.; *edge; battle array; army* (in battle array), 2, 11: *battle;* in aciem, *to battle*, 2.

Acriter; *fiercely:* acrius; *more fiercely.*

Ad (prep. with acc.); *to*, 1: *at*, 8, 13.

Ad-æqu-o, are; *make equal to, level with*, 25.

Ad-do, d-ĕre, dĭdi, dĭtus; *put to, add.*

Ad-dūc-o, ĕre, duxi, ductus; *lead to, bring to*, 27.

* If nothing is put after a verb except the termination of the infinitive mood, it must be understood that the verb is regular. If nothing is put after a noun ending in *us*, its genitive case ends in *i*, and it is of the masculine gender. If nothing after an adjective ending in *us*, its genitive also ends in *i*.

Ad-eo ; *so*, 4. See 7. 5.
Ad-hĭb-eo (habeo), ēre ; *hold to, admit*, 37 : *call in*, 39.
Ad-hort-or, ari ; *urge on, encourage.*
Ad-ĭm-o (emo), ĕre, ēmi, emptus ; *take away.* See 3. 15.
Ad-jĭc-io (jacio), ĕre, jēci, jectus ; *throw to ; turn to*, 16 : *add*, 16.
Ad-jŭv-o, are, jūvi, jūtus ; *assist, support, encourage*, 21.
Ad-ministr-o, are ; *attend upon ; manage, administer*, 36.
Ad-mīratio, ōn-is ; f. ; *admiration.*
Ad-mŏdum (modus) ; *up to the mark ; quite, completely*, 8.
Ad-mŏn-eo, ēre ; *warn*, 29 : *remind.*
Ad-monĭt-us, ūs ; m. ; *warning, advice, suggestion*, 35.
Ad-mŏv-eo, ēre, mōvi, mōtus ; *move to, move towards, bring up*, 24.
Ad-olesc-o, ĕre, olēvi, ultus ; *grow up, become mature*, 4 : adolescens ; *youth.*
Ad-ŏr-ior, iri, ortus ; *rise up at, attack.* See 14. 4.
Ad-orn-o, are ; *decorate*, 16.
Adulter, ĕr-i ; m. ; *adulterer.*
Adulterium ; *adultery.*
Ad-vĕna (venio) ; c. ; *stranger, foreigner.*
Ad-vent-us (venio), ūs ; m. ; *arrival*, 2.
Ad-versus (prep. with acc.) ; *against, in face of*, 2.
Ad-versus (part. from adverto) ; *turned towards, opposite*, 11.
Ad-vŏc-o, are ; *call to, summon.*
Ædes. See 30. 3.
Ædificatio (ædes and facio), ōn-is ; f. ; *building*, 36.
Æger, ægr-i ; *sick :* ægre, *reluctantly, with displeasure :* ægre patiens ; *taking it ill*, 2 : *with difficulty.*
Ægritūdo, ĭn-is ; f. ; *sickness, vexation*, 7.
Æmulatio, ōn-is ; f. ; *rivalry, emulation*, 35.
Æquāl-is, is ; *equal ; of the same age :* (as noun) ; *fellow*, 40.
Æqu-o, are ; *make equal*, 21.
Æquus ; *equal, level*, 11.
Ætas, āt-is ; f. ; *time of life, age*, 3 : *life-time*, 7 : *old age.*
Af-fĭc-io (ad and facio), ĕre, fēci, fectus ; *do* something *to ; affect ; weaken*, 21.
Affīnĭtas, āt-is ; f. ; *relationship by marriage*, 1.
Af-firm-o (ad), are ; *make sure, assure*, 1.
Af-flīg-o (ad), ĕre, flixi, flictus ; *strike against ; damage, afflict*, 31.
Ager, agr-i ; m. ; *field*, 1 : *territory*, 1.
Ag-grĕd-ior (ĕris), i, gressus. See 33. 2.
Agitatio, ōn-is ; f. ; *swaying to and fro*, 21.
Agĭt-o (freq. of ago), are ; *drive about, shake ; turn over think of*, 29.

Agmen (ago), ĭn-is ; n. ; *anything driven ; train, band*, 35 : *army on the march.*

A-gnosc-o (ad and gnosco, old form of nosco), ĕre, gnōvi, gnĭtus ; *recognize, acknowledge*, 4.

Ag-o, ĕre, ēgi, actus ; *drive*, 1 : *carry on, conduct*, 9, 26 : *deal, treat*, 20 : *act*, 8 : age ; *come*, 29 : agitur ; *is being dealt with, is at stake*, 21.

Agrest-is, is ; *belonging to fields :* (as noun) ; *countryman, rustic*, 18.

Aio (defect.), ais, ait, aiunt ; aiebam, &c. ; *say.*

Ala ; *wing.*

Alba ; f. ; *Alba Longa*, a town.

Alba ; m. ; *Alba*, a king of Alba.

Albanus ; *belonging to Alba, Alban.*

Albula ; *Albula*, the old name of the river Tiber.

Albus ; *white :* album ; *white board, tablet*, 26.

Alea ; *die, game with dice : risk, hazard*, 19.

Alĕs, ĭt-is ; *winged :* (as noun) ; *bird*, 27.

Aliēnus ; *belonging to another, of others*, 9 : alieni viri ; *of another woman's husband*, 41.

Alio ; *elsewhither*, 39. See 21. 9.

Ali-quamdiu ; *for a considerable time, for a while*, 13.

Ali-quando ; *at some time or other*—past or future ; *sometimes*, 16.

Ali-quantus ; *considerable :* (neuter as noun) ; *somewhat, a considerable portion :* aliquantum spatii ; *some distance*, 21 : aliquanto (adv.) ; *considerably*, 38.

Ali-qui (adj.), qua, quod, (gen.) alicujus ; *some*, 14 : *any.*

Ali-quis (generally as noun), aliquid, (gen.) alicujus ; *some one, something*, 33.

Ali-quot ; *some* — in point of number ; *several*, 3.

Alius, alīus ; *other.* See 17.

Al-lĭc-io (ad), ĕre, lexi, lectus ; *draw gently to, entice, attract*, 6.

Al-loquium, *address*, 27.

Al-loqu-or (ad), i, locūtus ; *speak to, address*, 24.

Alp-es, ium ; f. ; *the Alps.*

Alter, alter-ĭus. See 17 and 14. 6.

Altercatio, ōn-is ; f. ; *wrangling.*

Altus ; *high, lofty*, 27 : *deep.*

Alte ; *deeply, deep*, 32.

A-mens (ab), ent-is ; *out of one's senses, maddened*, 35.

Amīcĭtia ; *friendship.*

Amīcus ; *friendly :* (as noun) ; *friend.*

A-mitt-o (ab), ĕre, mīsi, missus ; *send away, let slip ; lose*, 2.

Amn-is, is ; m. ; *river.*

Amor, ōr-is ; m. ; *love.*

Am-plect-or (ad), i, plexus ; *fold myself to, embrace.*

Amplĭfĭc-o, are ; *enlarge.*

Amplitūdo, ĭn-is ; f. ; *vastness.*

An-ceps (amb (39. 10) and

caput), ancĭpĭt-is; *two-headed; double on both sides*, 21 : *divided*, 24.

Ancilla; *female slave, handmaid.*

Angu-is, is; c.; *snake.*

Angustus; *narrow, confined.*

Anien, ēn-is; m.; *the Anio.*

Animadvert-o, ĕre, i, versus; *turn my mind to.* See 22. 18.

Anĭmus; *mind; heart, affections*, 2 : *passions, anger*, 8 : *spirits, courage*, 9. See 27. 1.

Annŭlus; *ring.*

Annus; *year.*

Annuus; *lasting for a year, a year long*, 14 : *yearly.*

Ante (prep. with acc.); *before*, 2 : (adv.); *before, ago*, 22.

Apĕr-io, ire, ui, tus; *uncover, open.*

Aperte; *openly.*

Apparāt-us, ūs; m.; *preparation, pomp*, 7.

Ap-pār-eo (ad), ēre; *appear:* apparebat (imp.); *it appeared*, 35.

Appārĭtor, ōr-is; m.; *public servant, attendant*, 32.

Appell-o, are; *speak to, address: call*, 1.

Ap-prŏb-o (ad), are; *assent to, approve.*

Aptus; *fit:* apte; *fitly, expressly*, 8 : *neatly*, 27.

Apud (prep. with acc.); *near, at; in the mind of, with*, 12; *among*, 13.

Aqua; *water.*

Aquila; f.; *eagle.*

Arbĭter, bitr-i; m.; *visitor; spectator, eye-witness*, 32.

Arbitr-or, ari; *think, conceive.*

Arbor, bŏr-is; f.; *tree.*

Arc-eo, ēre, ui; *shut up; ward off, repel*, 1 : *hinder, debar*, 23.

Ard-eo, ēre, arsi, arsum; *am on fire, blaze*, 31.

Ardor, ōr-is; m.; *burning; heat, eagerness, zeal*, 8.

Area; *vacant piece of ground; site*, 30 : *threshing-floor.*

Argu-o, ĕre, i, argūtus; *make clear; assert; find fault with, complain of*, 24.

Arm-a (no sing.), orum; n.; *tools, implements; implements of war, arms*, 2 : (usually), *armour*, as *shields*, 10, 21.

Armātus (part. from armo); *armed*, 1 : (as noun); *armed man*, 10.

Armilla; *bracelet.*

Ar-rĭp-io (ad and rapio), ĕre, ui, reptus; *snatch up*, 35.

Ars, art-is; f.; *skill, art.*

Arx, arc-is; f.; *citadel, stronghold; eminence.*

A-scend-o (ad and scando), ĕre, i, scensum; *climb up, ascend, mount.*

A-spern-or (ab and spernor), ari; *kick away, spurn; were disposed to reject*, 14.

As-sĭduus; *constantly attending, resident.* See 16. 11.

As-suesc-o (ad), ĕre, suēvi, suētum; *get accustomed to*, 16.

As-sūm-o (ad), ĕre, sumpsi, sumptus ; *take to, adopt*, 23.
Asȳlum ; *asylum*. See 6. 8.
At ; *but ; at any rate*, 32.
Atque or Ac (generally only before consonants) ; *and also, and*.
Atqui ; *but, yet ; well*, 29.
Atrox, ōc-is ; *savage, cruel ; bloody*, 23.
Atys, Aty-is ; *Atys*.
Auctor, ōr-is ; m. ; *author, promoter*. See 22. 6.
Audācia ; *audacity*.
Aud-eo, ēre, ausus sum ; *dare*.
Aud-io, ire ; *hear, listen to*.
Au-fer-o (ab), ferre, abstŭli, ablatus ; *take away*.
Au-rŭg-io (ab), ĕre, fūgi ; *flee away*.
Aug-eo, ēre, auxi, auctus ; *increase, strengthen*.
Augur, ŭr-is ; *soothsayer, augur*.
Augŭrium ; *augury*. See 5. 8.
Augustus ; *revered, grand, august*.
Aureus ; *golden*.
Aurum ; *gold*.
Aut ; *or*.
Aventinum ; *the Aventine Hill*.
A-vert-o (ab), ĕre, i, versus ; *turn away*.
Avĭdus ; *eager*.
Av-is, is ; f. ; *bird*.
Avītus ; *belonging to a grandfather, ancestral*, 5.
A-vŏl-o, are ; *fly away*.
Avuncŭlus ; *mother's brother, uncle*.
Avus ; *grandfather*.

B.

Bacŭlus or Baculum ; *stick*.
Bellātor, ōr-is ; m. ; *warrior*.
Bellĭcōsus ; *warlike*.
Bell-o, are ; *make war, war, fight*.
Bellum ; *war*.
Beneficium (bene and facio) ; *well-doing, kindness*.
Benignus ; *kind :* benigne ; *kindly*.
Blanditia ; *flattery, blandishment*.
Blandus ; *smooth, flattering :* blande ; *flatteringly*.
Bonus ; *good :* (neut. as noun) ; *good thing, good :* bona ; *goods ; property*, 27.
Brachium ; *arm*.
Brĕvis ; *short :* brevi (as adv.) ; *shortly, in a short time, soon*, 1.
Brutus ; *heavy, dull ; dullard*.

C.

Căd-o, ĕre, cecĭdi, cāsum ; *fall*.
Cæcus ; *blind*.
Cæd-es, is ; f. ; *cutting down ; slaughter, murder*, 4 : *bloodshed*, 5 : *gore*, 35.
Cæd-o, ĕre, cecīdi, cæsus ; *fell, cut, slay*.
Cælest-is, is ; *heavenly, celestial*.
Cælum (pl. cœli) ; *sky, heaven*.
Cære (indec.) ; n. ; *a town of Etruria*.

Cærimōnia; *religious usage, ceremony.*

Campus; *plain:* in campo; *in the field of Mars,* 13.

Capess-o, ĕre, ivi. See 21. 14.

Căp-io, ĕre, cēpi, captus; *take, seize.*

Capitāl-is, is; *belonging to the head; capital,* 36.

Capitōlium; *the Capitoline Hill; the Capitol.*

Capra; *she-goat:* ad capræ paludem; *at the Goat's Pool,* 13.

Captīvus; *captured:* captivam pecuniam; *the price of the spoil,* 37.

Capys, Capy-is; *Capys.*

Carĭtas, āt-is; f.; *affection.*

Carmen, ĭnis; n.; *strain, formula.*

Carpentum; *covered cart.*

Cārus; *dear.*

Castĭtas, āt-is; f.; *chastity, modesty,* 40.

Castr-a, orum; n.; *camp.*

Castus; *chaste.*

Cās-us (cado), ūs; m.; *fall,* 21: *falling out, chance,* 3.

Causa; *cause:* causâ; *for the sake,* 6.

Cavātus (part. from cavo); *hollowed.*

Cēd-o, ĕre, cessi, cessum; *yield,* 2. See 2. 11.

Cĕlĕber, celebr-is; *frequented by many, crowded; talked of by many, famous,* 3.

Celebrĭtas, āt-is; f.; *crowding together, solemnization,* 16.

Celĕbr-o, are; *crowd to, frequent,* 18.

Cĕler, celĕr-is; *swift:* Celeres; *the Celeres*—the royal bodyguard; probably horsemen.

Celerĭter; *swiftly.*

Cēl-o, are; *conceal.*

Cens-eo, ēre, ui, census; *count; register and rate,* 33.

Cens-us, ūs; m.; *census* (registering and rating), 33.

Centum (indecl.); *a hundred.*

Centŭria; *division containing a hundred; century.*

Centuriātus; *divided into centuries.*

Centurio, ōn-is; m.; *commander of a century, centurion.*

Cern-o, ĕre, crēvi, crētus; *sift; distinguish, see distinctly; perceive,* 23.

Certāmen, ĭn-is; n.; *quarrel; contest,* 2: *rivalry, heat,* 5: *fighting,* 9.

Certatim; *with a struggle, emulously,* 32.

Cert-o, are; *contend.*

Certus (part. from cerno); *determined; fixed, certain, sure,* 1.

Cetĕr-a (nom. sing. mas. not in use), um, (gen.) i; *the other, the rest:* cetero habitu; *by his general state,* 6.

Ceterum (adv.); *for the rest; but,* 41.

Cing-o, ĕre, cinxi, cinctus; *gird, surround.*

Circa (adv.) ; *round*, 4 : (prep. with acc.) ; *round, around, about*, 4.

Circe (Greek form), Circ-es, (abl.) Circe ; *Circe.*

Circum-do, d-ăre, dĕdi, dătŭs ; *surround.* See 19. 2.

Circum-dūc-o, ĕre, duxi, ductus ; *lead around*, 23.

Circum-eo, ire, ivi, circuĭtum ; *go about* (from one to the other), 7, 34.

Circum-fĕro, ferre, tŭli, lātus ; *carry round*, 30.

Circum-fund-o, ĕre, fūdi, fūsus ; *pour around, shed around*, 32.

Circum-sæp-io, ire, sæpsi, sæptus ; *hedge round, surround*, 36.

Circum-sist-o, ĕre, stĕti ; *place myself round, surround*, 24.

Circum-sto, st-are, stĕti ; *stand round, surround.*

Circus ; *ring, hoop ; race-course ; the Circus Maximus.*

Cĭt-o, are ; *put into rapid motion ; speed, urge on*, 23 : *summon*, 35.

Civīl-is, is ; *belonging to citizens ; civil*, 18.

Cīv-is, is ; c. ; *citizen.*

Civĭtas, āt-is ; f. ; *state*, 7 : *citizenship*, 24.

Clād-es, is ; f. ; *disaster, loss, defeat.*

Clām-o, are ; *shout, cry out.*

Clām-or, ōr-is ; m. ; *shout, noise.*

Clangor, ōr-is ; m. ; *clapping, noise, cry.*

Clārus ; *bright ; famous, talked of*, 7 : *clear, loud*, 23.

Class-is, is ; f. ; *class* (division of the Roman people), 33 : *fleet*, 1.

Claud-o, ĕre, clausi, clausus ; *shut.*

Clēmens, ent-is ; *kind, lenient.*

Cloāca ; *sewer, drain.*

Co-ălesc-o (cum), ĕre, alui, alĭtum ; *grow together, unite, coalesce*, 2 : *thrive*, 9.

Cœna ; *supper.*

Cœn-o, are ; *sup.*

Cœpi (pres. form not in use), cœp-isse, cœptus (40) ; *begin :* cœptum ; *that which has been begun, undertaking*, 29.

Cœt-us (co-eo), ūs ; m. ; *coming together ; assembly*, 35.

Co-erc-eo (cum and arceo), ēre, ui, ĭtus ; *shut up together ; check, restrain*, 32.

Cogitatio, ōn-is ; f. ; *thought.*

Co-gnātus (cum), *related by birth :* (as noun) ; *relation, kinsman*, 36.

Cognĭtio, ōn-is ; f. ; *ascertaining ; judicial examination, trial*, 36.

Cognōmen, ĭn-is ; n. ; *surname, name.* See 42. 4.

Co-gnosc-o (cum), ĕre, gnōvi, gnĭtus ; *investigate, ascertain*, 4 : *know, recognize*, 4, 22.

Cōg-o (cum and ago), ĕre, cŏēgi, coactus ; *drive together ; collect ; compel*, 24.

Col-lĭg-o (cum and ligo), are ; *bind together*, 22.

Col-lĭg-o (cum and lego), ĕre, ēgi, lectus ; *lay together ; collect*, 37.

Coll-is, is ; m. ; *hill.*

Col-lŏc-o (cum), are ; *place together ; station, pitch.*

Col-lŏquium (cum and loquor) ; *talking together, conference.*

Cŏlōnia ; *colony.*

Cŏlumna ; *column, pillar.*

Cŏmes (cum and eo), comĭt-is ; c. ; *companion.*

Cōmissatio, ōn-is ; f. ; *revelling.*

Cōmĭtas, āt-is ; f. ; *courtesy.*

Cōmĭter ; *courteously.*

Cŏmĭtium (cum and eo) ; *place of assembly :* comitia ; *assembly of the Romans* (for electing magistrates), *comitia*, 26.

Commeāt-us, ūs ; m. ; *going to and fro ; leave of absence, furlough*, 40.

Commentārium ; *note book, journal.*

Commentum ; *fabrication, fiction.*

Com-migr-o (cum), are ; *migrate.*

Com-mitt-o (cum), ĕre, mīsi, missus ; *join together ; intrust*, 39.

Commodĭtas, āt-is ; f. ; *convenience.*

Commŏdus ; *convenient :* (neut. as noun) ; *convenience, profit, gain*, 37.

Com-mūn-is (cum and munus), is ; *united in office, politically shared*, 12 : *common.*

Communĭter ; *jointly.*

Com-păr-o (cum), are ; *put together ; provide, prepare*, 4 : *procure*, 27.

Com-plect-or (cum), i, plexus ; *fold together, clasp, embrace*, 27.

Com-pl-eo (cum), ēre, ēvi, ētus ; *fill up, fill*, 11.

Com-plōratio, ōn-is ; f. ; *lamentation.*

Com-pōn-o (cum), ĕre, pŏsui, posĭtus ; *place together ; arrange, agree :* compositum (neut. part. as noun) ; *arrangement :* ex composito ; *by preconcerted plan*, 7.

Com-prehend-o (cum), ĕre, i, prehensus ; *lay hold of, seize*, 32.

Com-prĭmo (cum and premo), ĕre, pressi, pressus ; *press together ; repress, put down*, 43.

Conāt-us, ūs ; m. ; *attempt.*

Con-cēd-o (cum), ĕre, cessi, cessum ; *go away, withdraw ; yield*, 14. See 2. 11.

Con-celebr-o (cum), are ; *celebrate, solemnize*, 7.

Con-cĭ-eo (cum), ēre, cīvi, cĭtus ; also, Conc-io, ire, īvi, ītus ; *urge together ; stir up*, 42 : *rouse, provoke*, 43.

Con-cĭli-o, are ; *call together, unite ; win over, conciliate*, 2.

Con-cĭlium (cum and root *cal*, 'call') ; *calling together :* (general) *assembly, council*, 4.

Concio or Contio from conventio), ōn-is; f.; *coming together; assembly*, 13.

Conciōn-or, ari; *speak in an assembly, harangue*, 24, 35.

Con-cĭp-io (cum), ĕre, cēpi, ceptus; *lay hold of; conceive*, 29.

Con-cĭt-o (freq. of concieo), are; *rouse, stir up.*

Con-clām-o (cum), are; *shout together.*

Concordia; *concord, union.*

Con-cors (cum), cord-is; *united in heart, cordially shared*, 12.

Con-cupisc-o, ĕre, cupīvi, cupītus; *covet.*

Con-curr-o (cum), ĕre, i, cursum; *run together*, 1.

Con-curs-us, ūs; m.; *running together, rush*, 12: *encounter*, 21.

Condĭtor (condo), ōr-is, m.; *builder, founder.*

Con-do (cum and do), d-ĕre, dĭdi, dĭtus; *put together; build*, 1.

Con-fero (cum), ferre, tŭli, lātus (or collatus); *bring together*, 11: *compare*, 31.

Con-fĭc-io (cum and facio), ĕre, fēci, fectus; *complete, finish; despatch*, 21: *make*, 22.

Con-fīd-o (cum), ĕre, fīsus sum; *trust to; trust*, 32.

Con-flagr-o, are; *catch fire, am consumed*, 25.

Con-flīg-o (cum), ĕre, flixi, flictum; *dash against; fight:* confligitur; *a battle is fought*, 29.

Con-flŭ-o, ĕre, fluxi; *flow together.* See 23. 3.

Con-fŭg-io (cum and fugio), ĕre, fūgi; *flee for refuge, flee for succour*, 2.

Con-gĕr-o (cum), ĕre, gessi, gestus; *bear together; heap up, pile upon*, 10.

Con-grĕd-ior (cum and gradior), i, gressus; *step together; meet*, 5.

Con-grĕg-o (grex), are; *gather in a flock:* congregor; *flock together*, 10.

Congress-us, ūs; m.; *conference, interview.*

Con-jung-o, ĕre, junxi, junctus; *join together, unite*, 26.

Con-jux (*jug*, root of jungo), jŭg-is; c.; *yoke-fellow; wife*, 7: (rarely), *husband.*

Con-nūbium (nubo); *right of intermarriage, marriages*, 7.

Con-quĕr-or, i, questus; *complain of*, 37.

Con-quiesc-o, ĕre, quiēvi, quiētum; *rest*, 34.

Con-salūt-o, are; *unite in hailing.*

Con-scend-o (scando), ĕre, i, scensum; *climb up; mount*, 40.

Con-scius (scio); *privy to, conscious*, 36.

Con-scrīb-o, ĕre, scripsi, scriptus; *write together*—in a list; *enrol*, 12: *enlist, levy*, 26.

Con-sens-us, ūs; m.; *feeling together; agreement.*

Con-sent-io (cum), ire, sensi,

sensum ; *feel together ; agree :* consentiens ; *unanimous*, 4.

Con-sĕqu-or, i, secūtus ; *follow ; come up*, 21 : *overtake.*

Con-sĕr-o, ĕre, ui, tus ; *put together ; join, interlace*, 21.

Con-sīd-o, ĕre, sēdi, sessum ; *sit down ; take post*, 21 : *settle*, 27.

Con-sĭlium (cum and root *sol* or *sed*, 'sit') ; *sitting together ; council ; court of justice*, 36 : but generally, *deliberation, counsel*, 6 ; *advice*, 7 ; *prudence*, 10 ; *plan*, 27.

Con-sist-o, ĕre, stĭti, stĭtum ; *take my stand*, 23.

Con-sŏci-o, are ; *make common, share*, 11, 14.

Con-sōl-or, ari ; *console.*

Con-spect-us, ūs ; m. ; *sight.*

Con-spĭc-io (root *spec*), ĕre, spexi, spectus ; *behold.*

Conspĭcuus ; *noticed, conspicuous*, 27.

Con-stĭtu-o (statuo), ĕre, i, stitūtus ; *set up together ; determine*, 29.

Con-sto, st-are, stĭti ; *stand still, stand firm :* constat, *is established, is certain*, 35.

Con-sul (cum and root *sol*, 'sit'), sŭl-is ; m. ; *consul.*

Con-sŭl-o, ĕre, ui, tus ; *sit in council, deliberate ; consult, ask* (one's) *opinion*, 32.

Con-temptus (part. from contemno) ; *despised, contemptible*, 36.

Con-tempt-us, ūs ; m. ; *contempt*, 39.

Con-tentus (part. from contineo) ; *held together, supported ; content, satisfied*, 19.

Con-tĭn-eo (teneo), ēre, ui, tentus ; *hold together, confine*, 8.

Con-ting-o (tango), ĕre, tĭgi, tactus ; *touch.*

Contĭnu-o, are ; *keep in a line ; unite, continue :* continuatus, *close together*, 34.

Contra (prep. with acc.) ; *against ; opposite to*, 23 ; (adv.) ; *on the opposite side*, 19 : *on the contrary.*

Contŭmēlia ; *insult.*

Con-vălesc-o, ĕre, vălui ; *gain strength*, 16.

Con-vĕn-io, ire, vēnī, ventum ; *come together, assemble*, 8 : convenit ; *is agreed upon*, 20.

Con-vert-o, ĕre, i, versus ; *turn to the same point ; turn towards*, 32.

Con-vīvium (vivo), *living together ; feast ; table*, 18.

Co-or-ior (ĕris), iri, ortus ; *arise.*

Copia ; *plenty :* copiæ ; *forces, troops.*

Cor, cord-is ; n. ; *heart.*

Corneus ; *of cornel wood.*

Corn-u, ūs ; n. ; *horn ; wing* (of an army), 23.

Corpus, ŏr-is ; n. ; *body.*

Cor-rump-o (cum), ĕre, rūpi, ruptus ; *break up, spoil ; corrupt, seduce, bribe*, 10.

Cor-ru-o (cum), ĕre, i ; *fall together ; fall to the ground*, 21.
Cos, cōt-is ; f. ; *flint-stone ; whetstone*, 29.
Crē-do, d-ĕre, dĭdi, dĭtus ; *put faith ; trust, believe*, 13, 35.
Cre-o, are ; *create ; beget*, 3.
Cresc-o, ĕre, crēvi, crētum ; *grow up, increase.*
Crīmen, ĭn-is ; n. ; *accusation.*
Crimĭn-or, ari ; *accuse.*
Crīn-is, is ; m. ; *hair.*
Crŭciāt-us, ūs ; m. ; *torment.*
Cruentus ; *blood-stained.*
Cruor, ōr-is ; m. ; *blood.*
Cŭbĭcŭlum ; *bed-chamber.*
Culmen, ĭn-is ; n. ; *top ; roof.*
Culpa ; *fault, crime.*
Culter, cultr-i ; m. ; *knife.*
Cult-us (colo), ūs ; m. ; *tilling ; training, treatment, culture*, 31.
Cum (prep. with abl.) ; *with.*
Cunctanter ; *hesitatingly :* haud cunctanter ; *without delay.*
Cunct-or, ari ; *linger.*
Cupĭdĭtas, āt-is ; f. ; *desire, passion*, 7 : *desire of booty*, 10.
Cŭpīdo, ĭn-is ; f. ; *desire.*
Cupĭdus ; *desirous.*
Cūra ; *care, anxiety.*
Cūria ; *curia*—a division of the Roman people, 12 : *senate*, 28 : *senate-house*, 35.
Cūr-o, are ; *take care of, attend to*, 25.
Curr-us, ūs ; m. ; *chariot, car.*
Curs-us (curro), ūs ; m. ; *running*, 21 ; *course.*
Custōdia ; *safe-keeping ; custody, confinement*, 4 : *protection*, 12.
Custos, ōd-is ; c. ; *guardian.*

D.

De (prep. with abl.) ; *down from ; concerning :* de se ; *about themselves*, 7.
Dēb-eo (de and habeo), ēre ; *owe ; ought.*
Decem ; *ten.*
De-cern-o, ĕre, crēvi, crētus ; *sift, distinguish ; determine*, 15 : *decide*, 19.
Decŏr-o (decus), are ; *make comely ; deck, adorn.*
Decŭria (decem) ; *company of ten ; decury.*
De-curs-us, ūs ; m. ; *running down, descent.*
Dĕcus, ŏr-is ; n. ; *grace, ornament, honour.*
De-cŭt-io (quatio), ĕre, cussi, cussus ; *shake off, strike off.*
Dēdĕcus, ŏr-is ; n. ; *disgrace.*
Dē-do, d-ĕre, dĭdi, dĭtus ; *put down ; surrender, give up*, 7.
De-dūc-o, ĕre, duxi, ductus ; *lead down*, 24 : *lead forth*, 3.
De-fend-o, ĕre, i, fensus ; *strike down from ; ward off ; defend.*
De-fĕro, ferre, tŭli, lātus ; *carry down*, 42 : *bring to land :* delatus est ; *was carried*, 1 : *offer, confer*, 15.

De-fīg-o, ĕre, fixi, fixus, *fix down ; drive deep in*, 21.

De-fung-or, i, functus ; *discharge.* See 21. 20.

Dēg-o (de and ago), ĕre, dēgi ; *live.* See 25. 7.

Deinceps ; *one after another*, 17 : *in turn, after that*, 4.

Deinde ; *after that*, 1 : *from that time forth*, 12.

De-jĭc-io (jacio), ĕre, jēci, jectus ; *throw down ; bring heavily down*, 32.

Delictum (delinquo) ; *crime.*

De-lĭg-o, ĕre, lēgi, lectus ; *choose out, select.*

De-līn-io (lenio), ire ; *soothe.*

De-mand-o, are ; *hand over, entrust*, 26.

De-merg-o, ĕre, mersi, mersus ; *sink.*

Dēmum ; *at length.*

Dēnĭque ; *at length, at last.*

Densus ; *thick.*

De-pōn-o, ĕre, pŏsui, posĭtus ; *lay down ; deposit.*

De-scend-o (scando), ĕre, i, scensum ; *climb down, descend.*

De-scisc-o, ĕre, scīvi, scītum ; *depart from ; revolt*, 23.

De-scrīb-o, ĕre, scripsi, scriptus ; *sketch out, mark out*, 33 : *divide*, 16.

De-sĕr-o, ĕre, ui, tus ; *put down ; leave, desert*, 21.

De-ses (sedeo), sĭd-is ; *sitting down ; sluggish*, 26.

Dēsīdĕrium ; *regret.*

De-sign-o, are ; *trace out.*

De-sist-o, ĕre, stĭti, stĭtum ; *stand aloof ; leave off, cease*, 32.

De-spond-eo, ēre, i, sponsus ; *pledge, betroth*, 22.

De-stĭn-o, are ; *place down, make fast ; destine*, 38.

De-stĭtu-o (sto), ĕre, i, stitūtus ; *set down : desert, leave*, 4.

De-suetūdo, ĭn-is ; f. ; *disuse.*

De-sum, esse, fui ; *am wanting.*

Deus ; *God.* See 6. 1.

De-vinc-o, ĕre, vīci, victus ; *defeat utterly.*

Dexter, dextr-i ; *right.*

Dextre ; *adroitly.*

Di or Dis (only found in composition) means *asunder, in two ;* hence denotes *division, difference, negation.*

Dīc-o, ĕre, dixi, dictus ; *say :* dixere ; *gave*, 1.

Dictātor, ōr-is ; m. ; *dictator, chief magistrate*, 19.

Di-es, ei ; m. (sometimes f. in sing.) ; *day.*

Difficĭl-is (dis and facilis), is ; *difficult.*

Dif-fīd-o (dis), ĕre, fisus sum ; *distrust*, 2.

Dignĭtas, āt-is ; f. ; *dignity.*

Digress-us (di and gradior), ūs ; m. ; *going away, departure*, 23.

Dimicātio, ōn-is ; f. ; *fight, contest.*

Dīmĭc-o, are ; *fight.*

Dī-mitt-o, ĕre, misi, missus ; *send away ; dismiss.*

Di-rĭg-o (rego), ĕre, rexi, rectus ; *lay straight ; draw up,* 23.

Dir-ĭm-o (dis and emo), ĕre, ēmi, emptus ; *put asunder, part,* 11 : *break off,* 36.

Di-ru-o, ĕre, i, tus ; *pull asunder, demolish,* 25.

Di-scind-o, ĕre, scĭdi, scissus ; *cut in two.*

Discrīmen, ĭn-is ; n. ; *difference ; distinction,* 33.

Dis-curr-o, ĕre, curri and cucurri, cursum ; *run hither and thither,* 7.

Dis-par, păr-is ; *unequal,* 20 : *unlike,* 34.

Dis-plĭc-eo (placeo), ēre ; *displease.* See 19. 17.

Dis-sĭmĭl-is, is ; *unlike.*

Dis-sĭmŭl-o, are ; *dissemble, conceal.*

Dis-tend-o, ĕre, i, tentus ; *stretch asunder, stretch out,* 24.

Di-sto, st-are ; *stand apart, am distant :* distantia ; *apart from one another,* 21.

Dis-trăh-o, ĕre, traxi, tractus ; *drag asunder, tear in pieces, divide,* 24.

Dĭtio (nom. not found), ōn-is ; f. ; *dominion,* 21.

Dīt-o, are ; *enrich.*

Diu ; *for a long time.*

Di-vend-o, ĕre, ĭtus ; *sell piecemeal, sell,* 37.

Di-versus (part. from diverto), *different, opposite,* 24.

Di-vĭd-o, ĕre, vīsi, visus ; *divide, distribute, assign.*

Dīvīnĭtus ; *from heaven.*

Dīvīnus ; *belonging to the gods, divine ; inspired by the gods :* (as noun) ; *soothsayer,* 29.

Divīs-us, ūs ; m. ; *division.*

Dīvĭti-æ, arum ; f. ; *riches, wealth.*

Do, d-ăre, dĕdi, dătus ; *put ; give,* 1.

Dŏc-eo, ēre, ui, tus ; *teach.*

Dŏlus ; *plot, stratagem.*

Dŏmestĭcus (domus) ; *belonging to a family ; domestic, family,* 36 : (as noun), 34.

Dŏmĭcĭlium ; *dwelling, house.*

Dŏmĭnus ; *master, lord.*

Dŏm-o, are, ui, ĭtus ; *tame, subdue.*

Dŏm-us, ūs ; f. ; *house :* domo, *from home,* 1 : domi, *at home,* 8.

Dōnec ; *until.*

Dōnum ; *gift, present.*

Dorm-io, ire ; *sleep.*

Dorsum ; *back ; slope, ledge,* 3.

Dŭbĭt-o, are ; *doubt, hesitate.*

Dŭbius ; *doubtful :* dubie ; *doubtfully.*

Dŭcent-i, æ, a ; *two hundred.*

Dūc-o, ĕre, duxi, ductus ; *lead ; carry,* 30 : *lead as a wife, marry,* 27.

Duct-or, ōr-is ; m. ; *leader.*

Dulcēdo (dulcis), ĭn-is ; f. ; *sweetness ; charm.*

Dum ; *whilst.*
Dummŏdo ; *provided that, if only*, 27.
Duo, duæ, duo, (gen.) duorum ; *two.* See 21. 23.
Duodĕcim ; *twelve.*
Duo-de-quadrāgēsĭmus ; *thirty-eighth.*
Duplex (root *plic*, as in implico), plĭc-is ; *double.*
Duplĭc-o, are ; *double.*
Dūr-o, are ; *last:* duratura ; *likely to last*, 7.
Duumvĭr-i, orum ; *two men:* magistrates at Rome, called *Duumviri.*
Dux, dŭc-is ; c. ; *leader, general, chief.*

E.

E-dīc-o, ĕre, dixi, dictus ; *speak out ; publish, ordain*, 25.
E-do, d-ĕre, dĭdi, dĭtus ; *put forth ; give birth to*, 4 : *produce, perform*, 13 : *give out, publish*, 27.
E-dŭc-o, are ; *bring up, rear, educate*, 4.
E-dūc-o, ĕre, duxi, ductus ; *lead forth*, 2.
Ef-fĕro (ex), ferre, ex-tŭli, elatus ; *carry out*, 42 : *lift up*, 32.
Effĭcax (efficio), āc-is ; *effective, effectual.*
Ef-fĭc-io (ex and facio), ĕre, fēci, fectus ; *work out ; effect.*
Effĭgī-es, ēi ; f. ; *likeness, representation*, 39.
Effūsus (part. from ef-fundo) ; *spread out, extended*, 23 : effuse ; *far and wide*, 8.
E-grĕd-ior (e and gradior), i, gressus ; *step forth ; step forth* —from a ship ; *land :* egressi ; *having landed*, 1.
E-grĕgius (grex) ; *out of* (not one of) *the flock ; uncommon, fine.*
E-jĭc-io (jacio), ĕre, jēci, jectus ; *cast out*, 32.
E-lāb-or, i, lapsus ; *glide out*, 38.
E-lūd-o, ĕre, lūsi, lūsus ; *mock, laugh to scorn.*
E-mitt-o, ĕre, mīsi, missus ; *send forth, utter*, 37.
Enim ; *for.*
E-nĭt-eo, ēre, ui ; *shine forth*, 33.
Eo, ire, īvi or ii ; *go.*
Eo ; *to that point*, 4 : *thither*, 6 : *thereto*, 7 : *to him*, 8 : *on that account, therefore*, 10. See 21. 25.
Eques (equus), equĭt-is ; m. ; *horseman*, 23 : *cavalry*, 29.
Equester, questr-is ; *pertaining to horsemen ; equestrian.*
Equus ; *horse.*
Erga (prep. with accusative) ; *towards.*
Ergo ; *therefore.*
E-rĭg-o (rego), ĕre, rexi, rectus ; *put out straight ; erect, raise*, 23 : *rouse*, 32 : erectus

stretched out; on the stretch, 21.

Error, ōr-is; m.; *wandering*, 1: *error.*

E-rŭd-io (rudis), ire; *bring out of the rough; polish; instruct*, 31.

Esquiliæ, arum; f.; *the Esquiline Hill.*

Esŭr-io, ire; *am hungry.*

Et; *and, also.*

Etiam; *also*, 2: *even*, 9.

Etruscus; *man of Etruria, Etruscan*, 2.

Etsi; *although.* See 13. 6.

E-vād-o, ĕre, vāsi, vāsum; *go forth; turn out*, 31: *escape from* (14. 2).

E-vĕn-io, ire, vēni, ventum; *come out:* evenit (imp.); *it falls out, comes to pass*, 18.

Event-us, ūs; m.; *coming out; issue, result*, 31.

E-vŏc-o, are; *call out*, 35.

Ex (prep. with abl.), or E (not so common, and only before consonants); *out of*, 1: *from*, 6: *in accordance with*, 7.

Ex-ædĭfĭc-o, are; *build up, rear*, 38.

Ex-anĭm-is (anima), is; *breathless*, 21.

Ex-aud-io, ire; *hear plainly*, 23.

Excelsus; *lofty, grand.*

Ex-cĭdium (scindo); *destruction*, 25.

Ex-cio, c-ire; *set in motion from; rouse*, 19, 31: *summon* (from the camp), 24.

Ex-cĭp-io (capio), ĕre, cēpi, ceptus; *receive; entertain*, 18; *catch* (from falling), 32: *overtake*, 37.

Ex-cĭt-o (freq. of excio), are; *rouse, awaken, stimulate.*

Exemplum; *pattern, example.*

Ex-eo, ire, ii, ĭtum; *go forth, march out.*

Ex-erc-eo, ēre; *work thoroughly; carry on*, 36: *train, exercise.*

Exercĭt-us (exerceo), ūs; m.; *army.*

Ex-haur-io, ire, hausi, haustus; *drain out*, 42: *exhaust*, 40.

Ex-ĭg-o (ago), ĕre, ēgi, actus; *drive out.*

Ex-inde; *after that, upon that.*

Ex-ordium (ordior); *beginning*, 30.

Ex-pergisc-or, i, perrectus; *awake*, 31.

Ex-pers (pars), pert-is; *having no part in, free from*, 21.

Ex-pĕt-o, ĕre, ivi, ītus; *long for, attain to:* (intrans.), *light, fall*, 18.

Ex-pōn-o, ĕre, pŏsui, posĭtus; *place out; expose*, 5.

Ex-posc-o, ĕre, pŏposci; *ask earnestly, implore*, 13.

Ex-pugn-o, are; *storm, overthrow*, 41.

Ex-sangu-is, is; *bloodless.*

Ex-secr-or, ari; *curse.*

Ex-sequ-or, i, secūtus; *follow up, pursue*, 41: *execute*, 24.

Exsilium; *exile.*

Ex-spect-o, are ; *wait for*, 37 : exspectatus ; *looked forward to*, 7.

Ex-spīr-o, are ; *breathe forth ; breathe my last, expire*, 21.

Ex-sto, st-are ; *stand out :* exstant ; *are to be seen, exist*, 21.

Ex-sul, sŭl-is ; c. ; *exile.*

Exsŭl-o, are ; *live in exile*, 43.

Ex-sult-o (salto), are ; *leap up ; exult*, 21.

Extemplo ; *immediately.*

Externus ; *external, foreign.*

Ex-terr-eo, ēre ; *frighten* (out of one's wits), 39.

Extra (prep. with acc.) ; *without, outside*, 10.

Ex-trăh-o, ĕre, traxi, tractus ; *draw out*, 41.

Extrēmus (extra : comp. exterior) ; *furthest :* ab extremo ; *from the outside*, 23.

F.

Făber, fabr-i ; m. ; *worker ; smith, carpenter.*

Fabrĭc-o, are ; *construct.*

Fābŭla (fari) ; *story.*

Făcĭl-is (facio), is ; *that may be done ; easy :* facile ; *easily :* facillime, *most easily*, 16.

Făcĭnus (facio), ŏr-is ; n. ; *deed.*

Făc-io, ĕre, fēci, factus ; *make, do :* factum (part. as noun) ; *deed*, 7, 14. See Fio.

Factio, ōn-is ; f. ; *faction, party.*

Falsus (part. from fallo) ; *false.*

Fāma (fari) ; *common talk ; rumour, story*, 5 : *fame, reputation*, 2.

Fămĭlĭār-is (familia), is ; *pertaining to a household ; domestic, intimate*, 27 : (as noun) ; *member of a household, domestic, slave*, 31.

Fānum ; *sanctuary, temple.*

Fastus (fas), used only in agreement with dies ; *fixed* day. See 16. 9.

Fătĕor, eri, fassus ; *confess.*

Fătīg-o, are ; *weary.*

Fātum (fari) ; *prophetic declaration ; fate*, 4.

Fautor (faveo), ōr-is ; m. ; *favourer, supporter*, 35.

Făv-eo, ēre, fāvi, fautum ; *favour ; applaud, cheer*, 21.

Fēlix, īc-is ; *happy, fortunate :* felicissime ; *most successfully*, 12.

Fĕnestra ; *window.*

Fĕra ; *wild beast.*

Fercŭlum ; *framework.* See 8. 4.

Fĕre ; *nearly, almost.*

Fermē ; *almost, about.*

Fĕro, ferre, tŭli, lātus ; *bear, bring, carry ; endure*, 22 : *bring word, report, say*, 29 : fertur ; *is said*, 5.

Fĕrox, ōc-is ; *wild, savage*, 16 : *spirited, warlike, confident, undaunted*, 18. See 21. 14.

Ferrum ; *iron ; sword.*

Fĕrus ; *wild, fierce.*
Fessus ; *wearied.*
Festīn-o, are ; *hasten.*
Fidēnāt-es, ium ; *people of Fidenæ.*
Fīd-es, ēi ; f. ; *faith, fidelity,* 2 : *trust, belief,* 13.
Fīd-o, ĕre, fīsus sum, fisus ; *trust, put confidence in.*
Fīdus ; *to be depended on ;* ne quid ; *that faith would not be kept with a traitor,* 10.
Fīg-o, ĕre, fixi, fixus ; *fix.*
Fīlia ; *daughter.*
Fīlius ; *son.*
Fīn-io, ire ; *limit, bound,* 14 : *finish,* 1.
Fīn-is, is ; m. ; *bound, limit,* 8 : *territory,* 9.
Fīnĭtĭmus (finis) ; *neighbouring,* 6 : (as noun) ; *neighbour,* 12.
Fīo (used as pass. of facio), fīĕri, factus ; *am made, become :* fit ; *is made,* 12 : *happens,* 42.
Firm-o, are ; *strengthen.*
Flāmen, ĭn-is ; m. ; *priest of one god, flamen,* 16.
Flamma ; *flame.*
Flēbĭlĭter (fleo) ; *mournfully.*
Flect-o, ĕre, flexi, flexus ; *bend, turn,* 4.
Flōr-eo (flos), ēre ; *bloom, flourish :* florentes ; *flourishing, celebrated,* 2.
Flūmen (fluo), ĭn-is ; n. ; *river.*
Fœdĭtas, āt-is ; f. ; *foulness, disgrace.*
Fœdus ; *foul, disgraceful,* 5 : fœde ; *shamefully,* 23.
Fœdus, ĕr-is ; n. ; *treaty,* 7.
Form-o, are ; *form, shapen, regulate,* 34.
Fors, fort-is ; f. ; *chance :* forte quadam ; *by a certain chance,* 5 : forte (adv.) ; *by chance.*
Fort-is, is ; *stout, brave.*
Fortūna ; *fortune.*
Fŏrum ; *market-place, forum,* 42.
Fŏrus ; *gangway of a ship, deck.* See 28. 3.
Frăgor (frango), ōr-is ; m. ; *breaking, crash.*
Frang-o, ĕre, frēgi, fractus ; *break.*
Frāter, frātr-is ; *brother.*
Fraus, fraud-is ; f. ; *deceit, fraud.*
Frĕm-o, ĕre, ui, ĭtum ; *roar, growl ; murmur,* 14.
Frēnum (plur. frena and freni) ; *bit, bridle, reins.*
Frĕquens, ent-is ; *frequent, repeated, crowded :* frequentius (comp. adv.) ; *more thickly,* 25.
Frĕtum ; *strait :* Fretum Siculum ; *the Sicilian Straits,* 2.
Frētus ; *relying on.* See 2. 12.
Frūges, frug-um ; f. ; *fruits, corn.*
Fŭga ; *flight.*
Fŭg-io, ĕre, fūgi ; *flee : flee from* (14. 2).
Fŭg-o, are ; *put to flight.*
Fulg-eo, ēre, fulsi ; *gleam, flash.*

Fulmen, ĭn-is ; n. ; *thunderbolt.*
Fundāmentum ; *foundation.*
Fund-o, ĕre, fūdi, fūsus ; *pour out ; rout,* 8.
Fūnus, ĕr-is ; n. ; *funeral ; death,* 34.
Furca ; *two-pronged fork ;* fork-like instrument of punishment ; *gallows,* 22.
Fŭria (sing. rare) ; *rage, fury,* 34 : Furiæ ; *avenging fates,* 35.
Fŭtūrus (fut. part. of sum) ; *about to be, future.*

G.

Gabi-i, orum ; *Gabii*—a town near Rome.
Gaudium ; *joy.*
Gĕmĭn-o, are ; *double.*
Gĕmĭnus (adj.) ; *twin :* gemini ; *twins.*
Gemmatus (part. of gemmo) ; *set with jewels, jewelled,* 10.
Gĕner, ĕr-i ; m. ; *son-in-law.*
Gens, gent-is ; f. ; *race, family, line,* 3 : *nation,* 2.
Gĕr-o, ĕre, gessi, gestus ; *carry,* 8 : *carry on, wage,* 12 : *transact, do,* 9.
Gign-o, ĕre, gĕnui, gĕnĭtus ; *beget ; bring forth :* geniti ; *born,* 4.
Glădius ; *sword.*
Grăd-us, ūs ; m. ; *step ; grade,* 33.
Grātia ; *favour, influence.*
Grātŭĭtus ; *done without pay, gratuitous ; without reward, unprofitable, of no use,* 34.
Grātŭl-or, ari ; *congratulate.*
Grātus ; *pleasant, agreeable, dear,* 12.
Grăvātim (gravor) ; *unwillingly.*
Grăvĭdus ; *loaded ; pregnant,* 4.
Grăv-o, are ; *load, weigh down, oppress :* gravor ; *am weighed down, am indignant,* 38.

H.

Hăb-eo, ēre ; *have, hold ; wear,* 10.
Hăbĭt-o (freq. of habeo), are ; *have frequently :* (trans.) ; *have as a home, inhabit :* habitaretur ; *might be peopled,* 25 : (intrans.) ; *dwell, live,* 33.
Hăbĭt-us (habeo), ūs ; m. ; *mode of having myself ; bearing, style,* 6.
Hæres, ēd-is ; c. ; *heir.*
Hasta ; *spear.*
Haud ; *not, by no means.*
Hesternus (here) ; *pertaining to yesterday :* hesterno die ; *yesterday,* 24.
Hic, hæc, hoc ; *this,* 15. 1.
Hinc ; *hence :* hinc-hinc ; see 11. 7.
Hŏmo, ĭn-is ; c. ; *human being ; man.*
Hŏnor (or Honos), ōr-is ; m. ; *honour, respect.*

Honōr-o, are ; *honour.*
Hōra ; *hour.*
Horror, ōr-is ; m. ; *bristling ; shivering, shuddering, dread, awe,* 21.
Hort-or, ari ; *exhort.*
Hortus ; *garden.*
Hospes, ĭt-is ; m. ; *visitor, guest,* 41 : *host.*
Hospĭtāl-is, is ; *belonging to a guest :* hospitale cubiculum ; *guest-chamber,* 41.
Hospĭtium ; *hospitality.*
Hostīlĭter ; *in hostile array, as an enemy,* 9.
Host-is, is ; c. ; *stranger ; public enemy, enemy.*
Hūmānĭtas, āt-is ; f. ; *humanity, politeness.*
Hūmānus (homo) ; *belonging to man ; human.*
Hŭmĕrus ; *shoulder.*
Hŭmĭl-is (humus, 'ground'), is ; *low ; lowly, humble,* 31.

I.

Ibi ; *there.*
Ic-o, ĕre, i, tus ; *strike.*
I-dem (is), ea-dem, ĭ-dem ; (gen.) ejusdem ; *same.*
Igitur ; *therefore.*
Ignārus (in) ; *ignorant.*
Ign-is, is ; m. ; *fire, flame.*
Il-lĭg-o (in), are ; *bind on, fasten to.*
Immān-is, is ; *huge ; savage,* 16.
Im-mātūrus (in) ; *unripe ; untimely,* 22.
Im-mĭn-eo (in), ēre ; *hang over, impend, threaten :* imminens ; *near at hand, imminent,* 41.
Im-mĭnu-o (in), ĕre, i, minūtus ; *diminish,* 36.
Im-mortāl-is (mors), is ; *not subject to death, immortal.*
Immortālĭtas, āt-is ; f. ; *immortality.*
Im-perfectus (perficio) ; *unfinished, incomplete,* 37.
Impĕrĭt-o (freq. of impero), are ; *govern, rule.*
Impĕrium ; *power, sovereignty,* 3 : *empire.*
Im-pĕr-o, are ; *rule ; command.* See 23. 8.
Im-petr-o (patro), are ; *accomplish ; obtain.* See 9. 5.
Impĕt-us, ūs ; m. ; *attack, onset.*
Im-pĭger (in), pigr-i ; *not lazy ; active, quick :* impigre ; *quickly, speedily,* 8.
Im-pl-eo (in), ēre, ēvi, ētus ; *fill.*
Im-plĭc-o, are, avi and ui, atus and ĭtus ; *fold in, entangle :* implicitus ; *attacked,* 25.
Im-pōn-o (in), ĕre, pŏsui, pŏsĭtus ; *place on ; give to,* 12.
Im-pŭdīcus ; *unchaste.*
Impūne (pœna) ; *without punishment, with impunity,* 41.
In (prep. with abl.), *in :* (with acc.), *into, to,* 1. When compounded with adjectives, In signifies *not,* like our prefix *un :* as, in-gratus ; *unpleasing.*

In-ambŭl-o, are; *walk up and down*, 37.

In-augŭr-o, are; *take the omens*, or *auguries*, 5: *discern by augury, divine*, 29.

In-călesc-o, ĕre, calui; *grow warm, warm*, 40.

In-cēd-o, ĕre, cessi, cessum; *go along*, 22, 42: *attack*, 14. See 14. 2.

Incensus (part. from incendo, 'kindle'); *inflamed, incensed*, 42.

Incertus; *uncertain, unknown.*

In-cĭd-o (cado), ĕre, i, casum; *fall upon; fall out, occur*, 40.

In-cĭt-o, are; *urge forwards; rouse, incite*, 23.

In-clām-o, are; *shout out to*, 21.

In-clīn-o, are; *tend towards.* See 15. 5.

In-clūd-o (claudo), ĕre, clūsi, clūsus; *shut in, enclose*, 39.

Inclŭtus; *talked of; famous*, 15, 29.

In-crĕp-o, are, ui, ĭtum; *rattle, clash*, 21: *exclaim aloud, speak loudly to*, 23: *chide, upbraid*, 22.

Incursio (curro), ōn-is; f.; *running into; incursion.*

Incūs-o (causa), are; *accuse.*

In-cŭt-io (quatio), ĕre, cussi, cussus; *strike into*, 36.

Inde; *from that place, thence*, 1: *from that time, after that, thereupon*, 2, 3.

Index, ĭc-is; c.; *pointer; forefinger; sign, mark, index*, 16. See 37. 8.

In-dīc-o, ĕre, dixi, dictus; *proclaim, declare on.*

Indĭges, ĕt-is; *native, indigenous.* See 2. 21.

Indignatio, ōn-is; f.; *indignation.*

In-dign-or, ari; *deem unworthy; am indignant*, 36.

In-dignus; *unworthy:* pro indignissimo; *as most shameful*, 32.

In-do, d-ĕre, dĭdi, dĭtus; *put upon, set upon*, 36.

Indŏl-es (in and root *ol*, 'grow,' as in ad-ol-escens), is; f.; *inborn quality, natural disposition*, 19: *nature*, 31.

In-dūc-o, ĕre, duxi, ductus; *bring to:* induco animum, or in animum; *bring my mind to*, or *bring to my mind, resolve, determine.* See 14. 5.

Indulgentia; *indulgence.*

In-du-o, ĕre, i, dūtus; *put on, assume*, 39.

Industria; *diligence:* ex industria; *with set purpose, purposely*, 7.

In-eo, ire, ivi or ii, ĭtus; *go into; enter upon*, 19, 25.

In-erm-is (arma), is; *unarmed.*

In-fandus (fari); *not to be spoken of, execrable.*

In-fans (fari), fant-is; *not speaking:* (as noun), *infant*, 4.

In-felix, īc-is; *unfruitful, unlucky.*

In-fĕro, ferre, tŭli, illātus; *bring*

on, make on, 2, 9 : *throw,* 11.

Infĕrus ; *low:* inferior ; *lower:* infīmus ; *lowest,* 30.

Infestus ; *hostile.* See 19. 8, and 34. 7.

In-fīdus ; *not to be trusted, false,* 36.

Infit (defect.) ; *begins.*

In-gĕnĭtus (gigno) ; *inborn, innate,* 27.

Ingĕnium ; *innate quality ; disposition, character, spirit.*

Ingens, ent-is ; *monstrous ; large, great.*

In-grāt-us ; *unpleasing.*

In-grĕd-ior (gradior), i, gressus ; *walk into, enter,* 27.

In-hær-eo, ēre, hæsi, hæsum ; *stick to,* 24.

In-hĭb-eo (habeo), ēre ; *hold in, check,* 35.

In-humānus ; *inhuman,* 35.

Inĭtium (in-eo) ; *going in ; beginning,* 13.

In-jĭc-io, ĕre, jēci, jectus ; *cast in, inspire,* 16 : *throw on,* 22.

Injūria ; *unjust act ; injury, wrong, outrage.*

In-nūb-o, ĕre, nupsi, nuptum ; *marry into,* 27.

Inŏpia (opes) ; *want, scarcity.*

Inquam (irreg. and defect.), (3 pres.) inquit ; *say.*

In-sciŭs ; *not knowing, ignorant,* 37.

Insĭdi-or, ari ; *lie in wait for,* 4.

Insign-e, is ; n. ; *mark, badge, decoration.*

Insign-is (signum), is ; *marked,* 29 : *distinguished, splendid,* 16.

Insĭtus (part. from in-sero) ; *implanted,* 37.

In-sons, sont-is ; *guiltless, innocent.*

In-spērātus ; *unhoped for.*

In-spĭc-io, ĕre, spexi, spectus ; *look into,* 32.

Instinctus (part. from in-stinguo) ; *instigated, incited,* 34.

In-stĭtu-o (statuo), ĕre, i, stitūtus ; *set up in ; institute,* 6 : *appoint,* 29 : institutum (neut. part. as noun) ; *institution, plan,* 26.

In-sto, st-are, stĭti, *stand on ; press on,* 23.

In-stru-o, ĕre, struxi, structus ; *pile upon ; set in order, draw up,* 11.

In-sum, esse, fui ; *am in,* 40.

In-tactus (tango) ; *untouched.*

In-tĕger (*tag,* root of tango), tegr-i ; *untouched ; unhurt,* 21 : *fresh, new:* de integro ; *anew,* 16.

In-tend-o, ĕre, i, tentus ; *stretch towards :* intenduntur ; *are stretched,* or *strain towards, are intent on,* 21 : intentus ; *intent,* 32 : se intendentibus ; *closing in,* 40.

Inter (prep. with acc.) ; *between, among,* 8.

Inter-clūd-o (claudo), ĕre, clūsi, clūsus ; *shut up ; cut off,* 23.

Inter-diu ; *by day.*

Inter-dum ; *sometimes.*
Inter-fĭc-io (facio), ĕre, fēci, fectus ; *finish ; kill*, 12.
Inter-ĭm-o, ĕre, ēmi, emptus ; *kill.* See 3. 13.
Inter-jĭc-io (jacio), ĕre, jēci, jectus ; *cast between :* interjectis ; *having intervened*, 41.
Inter-lūc-ĕo, ēre, luxi ; *shine between :* aliquid interlucet ; *a difference is made to appear*, 33.
Interpres, ĕt-is ; c. ; *go-between ; explainer, interpreter*, 22.
Inter-rex, rēg-is ; m. ; *interrex.*
Inter-rŏg-o, are ; *question.*
Inter-sæp-io, ire, sæpsi, sæptus ; *hedge in ; shut out*, 23.
Inter-sum, esse, fui ; *am among ; take a share in, am admitted to*, 27.
Inter-vallum ; *space between palisades ; intervening space* (in general), *interval, distance*, 21 : *interval* (of time), 14.
Inter-vĕn-io, ire, vēni, ventum ; *come between*, 5 : *interrupt*, 29.
In-tŏlĕrābĭl-is, is ; *not to be borne, intolerable.*
Intra (prep. with acc.) ; *within.*
In-ultus (ulciscor) ; *unavenged.*
In-vād-o, ĕre, vāsi, vāsum ; *go into ; fall upon, attack*, 23.
In-vĕh-o, ĕre, vexi, vectus ; *carry into*, 35 : *carry over*, 42.
In-vĕn-io, ire, vēni, ventus ; *come upon ; find*, 4.
In-vĭcem (vicis) ; *in turn.*
In-vīs-o, ĕre, i, us ; *see into, inspect*, 40.
Invīsus (invideo) ; *hateful, hated*, 36.
Invīt-o, are ; *invite, entertain*, 27, 40.
Invītus ; *unwilling.*
In-vŏc-o, are ; *call upon, invoke*, 7.
Ips-e (is and pse), a, um, (gen.) ius ; *self, very ; himself*, 3, 6. See 32. 8. Always ask yourself to what the object emphasized by *ipse* is opposed.
Ira ; *anger, wrath.*
Irātus (part. from irascor) ; *enraged, angry.*
Irrīt-o, are ; *provoke, enrage.*
Irrump-o (in), ĕre, rūpi, ruptum ; *burst into*, 35.
Is, ea, id, (gen.) ejus ; *this ; that*, 1, 2. See 15. 1.
Ita (is) ; *in this manner, so, thus.* See 21. 16.
Itaque ; *therefore.*
Item ; *just so, also*, 16.
Iter, ĭtĭnĕr-is ; n. ; *journey ; march*, 24.

J.

Jāc-eo, ēre ; *lie.*
Jăc-io, ĕre, jēci, jactus ; *throw ; lay*, 37.
Jact-o (freq. of jacio), are ; *throw away*, 23.
Jam ; *now, already, by this time.*
Jŭb-eo, ēre, jussi, jussus ; *order.*

Jūdicium ; *sentence, judgment, trial.*

Jūdĭc-o, are ; *judge.* See 22. 9.

Jŭgŭl-o, are ; *cut the throat, murder,* 41.

Jŭgŭlum (root *jug,* as in jungo) ; *collar-bone ; throat,* 21.

Jūmentum (contracted from jugumentum, root *jug*) ; *yoked beast :* jumenta ; *horses.*

Jung-o, ĕre, junxi, junctus ; *join, contract,* 1.

Jūnior (contr. from juvenior) ; *younger :* (as noun) ; *younger man,* 42.

Jūpĭter, Jŏv-is ; *Jupiter.* See 8. 7.

Jūr-o, are ; *swear.*

Jus, jūr-is ; n. ; *law,* 2 : *justice,* 22 : *claim,* 36 : in jus ; *to trial,* 22 : jure ; *justly,* 22.

Juss-us (jubeo), ūs ; m. ; *order.*

Justĭtia ; *justice.*

Jŭvĕnīl-is, is ; *youthful, juvenile.*

Jŭvĕn-is, is ; *young :* (as noun) ; *young man, youth : within the military age, soldier.*

Juventus, ūt-is ; f. ; *youth* (collective), *men of military age.*

L.

Lăbōr-o, are ; *labour, take pains ; suffer :* laboratum est ; *Rome suffered,* 25. See 9. 9.

Lăcer, ĕr-i ; *mangled, torn.*

Lacrĭma ; *tear.*

Lætus ; *joyful, glad.*

Lævus ; *left, on the left side.*

Lamb-o, ĕre, i ; *lick.*

Lān-a ; *wool.*

Lăpĭcīda (lapis and cædo) ; m. ; *stone-cutter.*

Lăqueus ; *noose, halter.*

Larg-ior (largus), iri ; *give bountifully, bestow,* 37.

Largĭtio, ōn-is ; f. ; *giving bountifully, liberality,* 37.

Latīne (adv.) ; *in Latin :* Latine sciebant ; *understood Latin,* 23.

Latīnus ; *Latin :* (as proper name) ; *Latinus,* 1 : Latini ; *the Latins.*

Lăt-eo, ēre ; *lie hid.*

Latro, ōn-is ; m. ; *robber.*

Lātus, part. in use of Fero.

Lătus, ĕr-is ; n. ; *side ; flank* (of an army), 23.

Laurens, ent-is ; *Laurentian,* 1 ; *belonging to Laurentum* — a town of Latium.

Lect-us (lĕgo, 'lay'), ūs ; m. ; *bed.*

Lēgātio, ōn-is ; f. ; *embassy.*

Lĕgio (lĕgo), ōn-is ; f. ; *chosen body of men ; legion ; army,* 9.

Lēgĭtĭmus (lex) ; *fixed by law ; legal.*

Lēg-o, are ; *send as ambassador ; leave by will, bequeath,* 3 : legatus (part. as noun) ; *ambassador,* 7 ; *legate :* legatum (part. as noun) ; *legacy.*

Lĕg-o, ĕre, lēgi, lectus ; *lay ; lay in order ; pick, choose, elect* (legisset), 3, 5.

Lēn-io (lenīs), ire; *make smooth, soothe.*
Lēnĭter; *gently.*
Lentus; *pliant; slow,* 37: lente; *slowly.*
Lĕv-is, is; *light:* levi certamine; *by light fighting:* that is, *by an easily-gained battle, by an easy victory,* 8.
Lex, lēg-is; f.; *law; condition, term,* 20.
Līber, ĕr-i; *free.*
Lībĕrālĭter; *liberally.*
Lībĕrātor, ōr-is; m.; *deliverer.*
Lībĕr-i, orum; *children.* See 7. 12.
Lībĕr-o, are; *set free, deliver.*
Lībertas, āt-is; f.; *liberty, freedom.*
Lĭbīdo, ĭn-is; f.; *desire.*
Lĭcet (impers.), lic-ēre, licuit and licĭtum est; *it is allowed, one may, we may,* 31.
Lictor (ligo, 'tie'), ōr-is; m.; *lictor*—attendant on a Roman magistrate.
Ligneus (lignum); *wooden.*
Lingua; *tongue,* 4: *language.*
Lŏc-o, are; *place, pitch,* 18.
Lŏcus; *place, part,* 1: *room,* 26: *position, rank,* 27. See 1. 10.
Longinquus; *long; protracted, tedious,* 25: (generally), *distant.*
Longĭtūdo, ĭn-is; f.; *length.*
Longus; *long:* longe; *by far, far,* 12.
Luct-us (lugeo), ūs; m.; *grief, mourning.*
Lūcubr-o (lux), are; *work by lamp-light,* 30.
Lūdibrium (ludo); *mockery; sport, plaything.*
Lūdicrum; *show, public games,* 7.
Lūdus; *game.*
Lūg-eo, ēre, luxi, luctus; *mourn; lament, bewail,* 22.
Lūna; *moon.*
Lŭpa; *she-wolf.*
Lux, lūc-is; f.; *light.*
Lūxŭri-or, ari; *am rank; run riot, grow wanton,* 16.
Lux-us, ūs; m.; *luxury.*

M.

Māchĭnātor, ōr-is; m.; *contriver.*
Mæstus; *sad.*
Măgis (comp. adv.); *more; rather.*
Măgister, istr-i; m.; *master.*
Magistrāt-us, ūs; m.; *magistracy, office,* 42.
Magnĭfĭcentia; *magnificence.*
Magnĭtūdo, ĭn-is; f.; *greatness, size.*
Magnus, comp. major, sup. maximus; *great:* maximus; *eldest,* 3.
Mălus, comp. pejor, sup. pessimus; *bad, evil:* malum (neut. as noun); *evil, ill:* male (adv.); *ill, with difficulty,* 21.
Mamma; *breast.*

Mand-o (manus and do), are; *put into one's hands, commission, order:* mandatum (part. as noun); *commission*, 18.

Măn-eo, ēre, mansi, mansum; *remain.*

Mān-es, ium; m.; *the gods below.*

Mān-o, are; *flow, drip, reek.*

Mansuētūdo, ĭn-is; *tameness, gentleness.*

Măněbi-æ, arum; *money obtained by the sale of spoils*, 38.

Măn-us, ūs; f.; *hand*, 3: *band*, 4.

Măr-e, is; n.; *sea.*

Mărītus; *husband.*

Mars, Mart-is; *Mars*—god of war: *battle*, 21.

Māter, matr-is; *mother.*

Mātēria (mater); *material of which a thing is composed; the material*, 19.

Mātrĭmōnium; *marriage.*

Maxime; *in the highest degree; especially:* tum maxime; *at the very time*, 8.

Mĕdius; *middle:* in medio; *in the midst*, 7: *mixed*, 26.

Mĕlior (comp. of bonus), ōr-is; *better.*

Membrum; *limb.*

Mĕmor, ŏr-is; *mindful, reminding one*, 26.

Mĕmŏria; *recollection, memory.*

Mĕmŏr-o, are; *tell, recount.*

Mens, ment-is; f.; *mind.*

Mens-is, is; m.; *month.*

Mentio, ōn-is; f.; *mention.*

Mercāt-us, ūs; m.; *market.*

Mĕrĭtum (mereor); *service*, 22.

Mĕtŭ-o, ĕre, i; *fear.*

Mĕt-us, ūs; m.; *fear.*

Mĭc-o, are, ui; *move quiveringly, quiver*, 21.

Migr-o, are; *migrate.*

Miles, ĭt-is; c.; *soldier.*

Mīlĭt-o, are; *serve as a soldier*, 25.

Mille (noun), plur. millia, gen. millium; *a thousand:* millia passuum; *a thousand paces, a mile*, 19.

Mĭna; *threat.*

Ministĕrium; *service, office.*

Mĭnor (comp. of parvus), minōr-is; *less:* minus (neut. as noun); *less*, 9: (as adverb); *not at all*, 18: minimus (sup.); *youngest*, 37: (cf. 3. 10): minime; *in the least degree, least:* (as a strong negative), *by no means*, 21, 37, 41.

Mīrābĭl-is, is; *marvellous.*

Mīrācŭlum; *strange thing, wonder*, 23: *strangeness*, 29.

Mīrus; *strange, wonderful:* miris modis; *in strange fashion, extravagantly, excessively*, 40.

Misc-eo, ēre, ui, mixtus or mistus; *mix, mingle.*

Mĭsĕrābĭl-is, is; *piteous.*

Mĭsĕria (miser); *misery.*

Mītĭg-o (mitis), are; *make mild, soothe.*

Mīt-is, is; *mild, tender.*

Mitt-o, ĕre, mīsi, missus ; *send.*
Mŏdĕrātus (part. from moderor); *kept within bounds, moderate.*
Mŏdŏ ; *only*, 22 : *lately, just now*, 22.
Mŏdus ; *measure ; fashion.*
Mœnia (no sing. : munio), mœnium ; *town walls, walls.*
Mōl-es, is ; f. ; *mass, bulk ; power*, 7.
Moll-io, ire ; *soften, soothe.*
Monĭt-us, ūs ; m. ; *advice.*
Mons, mont-is ; m. ; *mountain, hill.*
Mŏra ; *delay.*
Mŏrĭbundus ; *dying.*
Mŏr-ior (ĕris), i, mortuus ; *die.*
Mortāl-is, is ; *liable to death, mortal :* (as noun) ; *mortal, person*, 7.
Mos, mōr-is ; m. ; *manner, custom :* mores ; *manners, morals, character*, 26.
Mōt-us (moveo), ūs ; m. ; *motion, commotion, rising.*
Mŏv-eo, ēre, mōvi, mōtus ; *move, stir*, 22.
Mox ; *soon, soon after.*
Mŭliebr-is, is ; *pertaining to women, womanly, of woman*, 7.
Mŭlier, ĕr-is ; *woman.*
Multiplĭc-o, are ; *multiply.*
Multitūdo, ĭn-is ; f. ; *multitude, population.*
Mult-o, are ; *punish, fine.*
Multus, comp. plus, sup. plurĭmus ; *much ;* (plur.), *many :* multo (as adv.) ; *by much, much*, 9.
Mūni-a (no sing.), orum (rare) ; n. ; *duties.*
Mūn-io, ire ; *defend with a wall, fortify.*
Mūnĭtio, ōn-is ; f. ; *intrenchment, lines*, 40.
Mūrus ; *wall.*
Mūt-o, are ; *change.*

N.

Nasc-or, i, nātus ; *am born.*
Nāvĭg-o (navis and ago), are ; *sail.*
Ne ; *not :* ne-quidem ; *not even ; lest, that not*, 2 : ne quid ; *that nothing.* See 26. 6.
Nec ; *nor.*
Nĕcessĭtas, āt-is ; f. ; *necessity.*
Nĕc-o, are ; necui and nectus (rare) ; *kill.*
Nect-o, ĕre, nexui and nexi, nexus ; *tie together, weave, concoct*, 4.
Nĕfandus ; *not to be mentioned, impious.*
Nĕfastus ; *contrary to religion.* See 16. 9.
Nĕg-o, are ; *say no, deny, refuse.*
Nĕgōtium (ne and otium) ; *want of leisure, business*, 24.
Nēmo (ne and homo), ĭn-is ; *no man, no one, nobody.*
Nĕpos, ōt-is ; m. ; *grandson.*
Nēquāquam ; *by no means.*

Nēquicquam ; *in vain.*
Neuter, neutr-ius ; *neither*, 2 : neutro ; *to neither side*, 21.
Ni ; *unless, if not*, 22.
Nĭhil ; *nothing.*
Nimbus ; *cloud.*
Nĭsi ; *if not, unless, except.*
Nōbĭlĭtas, āt-is ; f. ; *nobility, rank*, 27.
Nocturnus (nox) ; *nightly.*
Nōmen, ĭn-is ; n. ; *name:* nomen Cæninum ; *the people of the Cænine name, the Cænine tribe*, 8.
Non ; *not.*
Nondum ; *not as yet.*
Nōtĭtia ; *knowledge, acquaintance, not.*
Nŏvācŭla ; *razor.*
Nŏvĭtas, āt-is ; f. ; *novelty.*
Nŏvus ; *new:* novæ res ; *a change*, 6 : novissimus ; *newest, last*, 10.
Noxa ; *hurt ; guilt*, 41.
Nūb-o, ĕre, nupsi, nuptum ; *marry.* See 34. 3.
Nūd-o, are ; *strip naked ; leave bare, uncover*, 23.
Nūdus ; *naked ; undefended.*
Nŭmĕrus ; *number.*
Numicius ; *the Numicius.*
Numĭtor, ōr-is ; *Numitor.*
Nunc ; *now.*
Nunti-o, are ; *announce, report, tell.*
Nuntius ; *messenger:* nuntia ; (female) *messenger*, 27.
Nupti-æ (no sing.), arum ; f. ; *marriage.*
Nŭr-us, ūs ; f. ; *daughter-in-law.*
Nus-quam ; *nowhere.*
Nutr-io, ire ; *nourish.*

O.

Ob (prep. with acc.) ; *before, about ; on account of*, 4.
Ob-eo, ire, ivi or ii, ĭtus ; *go to meet ; undergo:* obeundo ; *by undertaking*, 27.
Ob-jĭc-io, ĕre, jēci, jectus ; *throw before, expose:* objectum ; *interposed*, 23.
Oblīvisc-or, i, oblītus ; *forget.* See 22. 3.
Ob-lŏqu-or, i, locūtus ; *speak against, rail*, 32.
Ob-noxius ; *exposed to punishment ; guilty ; exposed, subject*, 25.
Ob-nūb-o, ĕre, nupsi, nuptum ; *throw a veil over, veil*, 22.
Ob-or-ior (ĕris), iri, ortus ; *arise, spring forth*, 41.
Ob-rŭ-o, ĕre, i, tus ; *rush over ; overwhelm*, 10.
Ob-sĭd-eo (sedeo), ēre, sēdi, sessus ; *sit down before ; besiege ; blockade*, 37.
Obsĭdio, ōn-is ; f. ; *siege.*
Obstĭnātus ; *resolute, inflexible*, 41.
Ob-sto, st-are, stĭti, stĭtum ; *stand before, screen*, 22.
Ob-strĕp-o, ĕre, ui, ĭtum ; *shout against, outshout:* certatim

obstrepere ; *each strove to drown the voice of the other*, 32.

Ob-tent-us (obtendo), ūs ; m. ; *spreading before ; shelter, cloak*, 39.

Ob-tĭn-eo (teneo), ēre, ui, tentus ; *maintain.*

Ob-trun-co, are ; *cut off ; cut down, kill*, 4.

Ob-vers-or, ari ; *move before, float before :* obversatur, *presents itself*, 21.

Obviam (adv.) ; *in the way :* obviam ire ; *to meet*, 29.

Ob-vius (via) ; *in the way :* with fio or sum ; *become* or *am in the way, meet*, 8, 22.

Oc-cīd-o (ob and cædo), ĕre, i, cīsus ; *kill.*

Oc-cĭd-o (ob and cado), ĕre, i, cāsum ; *perish.*

Oc-cĭp-io (ob and capio), ĕre, cēpi, ceptus ; *begin.*

Oc-cŭp-o (ob and capio), are ; *take possession of, seize ; occupy, fill*, 30 : occupatis ; *engrossed*, 41.

Octōginta (indecl.) ; *eighty.*

Offĭcium ; *service, office, duty.*

Omn-is, is ; *all.*

Onustus (onus) ; *loaded, laden.*

Opĕr-io, ire, ui, tus ; *cover.*

Opĭfex (opus and facio), ĭc-is ; c. ; *maker ; artisan, mechanic*, 42.

Opīnio, ōn-is ; f. ; *opinion.*

Opīn-or, ari ; *am of opinion ; think*, 4.

Oppĕr-ior, iri, perītus and pertus ; *wait for*, 39.

Oppĭdum ; *town.*

Op-prĭm-o (ob and premo), ĕre, pressi, pressus ; *press upon ; surprise*, 9 : *overwhelm, cut to pieces*, 23 : *press down*, 41.

Ops (not used), ŏp-is ; f. ; *might ; help*, 21 : opes, op-um ; *power.* See 2. 16.

Opus, ĕr-is ; n. ; *work ; need*, 19. See 19. 8.

Orācŭlum (oro) ; *oracle.*

Orb-is, is ; m. ; *circle, round.* See 14. 8.

Orbĭtas, āt-is ; f. ; *orphanhood, bereavement.*

Orbus ; *bereaved.*

Ord-ior, iri, orsus ; *begin.*

Ordo, ĭn-is ; m. ; *straight row ; rank*, 33 : *the* (senatorial) *order*, 36.

Orīgo (orior), ĭn-is ; f. ; *origin ; birth.*

Or-ior (ĕris), iri, tus ; *rise, arise :* ortus ; *sprung, born*, 26.

Oriundus (orior) ; *sprung, descended.*

Or-o, are ; *pray ; beg ; entreat*, 9.

Os, ōr-is ; n. ; *mouth.*

Oscŭlum (os) ; *little mouth, pretty mouth ; kiss*, 39.

Os-tend-o (ob), ĕre, i, tensus ; *stretch towards ; expose to view, show, display*, 5 : *represent*, 4.

Ostent-o (freq. of ostendo), are ; *hold before, display*, 22.

Otium ; *leisure ; ease, quiet.*
Ov-o, are ; *triumph, exult.*

P.

Pācātus (part. of paco) ; *pacified, at peace,* 16.
Pacisc-or, i, pactus ; *bargain.* See 2. 2.
Pæne ; *almost.*
Pălam ; *openly.*
Palātium ; *the Palatine Hill.*
Pallor, ōr-is ; m. ; *paleness ; pallor.*
Pāl-or, ari ; *wander :* palatos, *while straggling,* 9.
Pălūdāmentum ; *military cloak.*
Pălus, ūd-is ; f. ; *marsh, pool.*
Pand-o, ĕre, i, pansus and passus ; *spread, open :* passis ; *spread out, dishevelled,* 11.
Pang-o, ĕre, pĕpĭgi, pactus ; *bargain.* See 2. 2. Pactum (neut. as noun) ; *bargain, promise,* 23.
Păpāver, ĕr-is ; n. ; *poppy.*
Par, păr-is ; *equal, a match.*
Parc-o, ĕre, pĕperci ; *spare.* See 25. 3.
Părens (pario, 'bring forth'), ent-is ; c. ; *parent.*
Părĭter ; *equally, alike,* 27 : *at the same time,* 37.
Păr-o, are ; *set in order ; provide,* 6 : *prepare.*
Pars, part-is ; f. ; *part, share.*
Parti-us (pario), ūs ; m. ; *offspring.*
Parum (indecl. adjective as noun) ; *too little, not enough :* see 37. 12 : (as adverb) ; *but little, not at all,* 40.
Passim (pando) ; *far and wide.*
Pass-us (pando), ūs ; m. ; *step ; pace* (= 5 feet), 19.
Păt-eo, ēre ; *am open :* patuit ; *was clear,* 37.
Păter, patr-is ; m. ; *father.*
Pastor, ōri-s ; m. ; *shepherd, herdsman.*
Păt-ior, i, passus ; *suffer :* ægre patiens ; *taking it ill,* 2.
Patrius ; *belonging to a father, paternal,* 22.
Patrōcĭnium ; *protection.*
Paucĭtas, āt-is ; f. ; *small number, scantiness,* 36.
Paucus ; *little, few.*
Paullus (rare as adj.) ; *little :* paullum (neut. as noun) ; *a little, a trifle :* paullo ; *by a little, a little,* 22.
Pavĭdus ; *fearful, alarmed.*
Pavor, ōr-is ; m. ; *fear, panic.*
Pax, pāc-is ; f. ; *peace ; favour,* 13.
Pecc-o, are ; *sin.*
Pectus, ŏr-is ; n. ; *breast.*
Pĕcūnia ; *money.*
Pĕcus, ŏr-is ; n. ; *herd, cattle.*
Pĕdes (pes), ĭt-is ; m. ; *foot-soldier ; infantry.*
Pell-o, ĕre, pepŭli, pulsus ; *push, drive ; expel,* 3.
Pĕnes (prep. with acc.) ; *in the power of, with,* 40.
Pĕnĭtus ; *inwardly, deeply ; into the inmost part,* 32.

Pĕnūria ; *want, scarcity.*

Per (prep. with acc.) ; *through,* 2 : *by.*

Per-ăg-o, ĕre, ēgi, actus ; *carry through ; finish :* cætera peragit ; *concludes,* 24 : *accomplish, do,* 29.

Peragr-o (ager), are ; *roam.*

Per-cell-o, ĕre, cŭli, culsus ; *beat down :* perculsus ; *stricken, cast down, disheartened.*

Perceptio (percipio), ōn-is ; f. ; *gathering.*

Per-do, d-ĕre, dĭdi, dĭtus ; *put through ; put away ; ruin,* 29.

Per-dūc-o, ĕre, duxi, ductus ; *carry through,* 38.

Perduellio, ōn-is ; f. ; *treason.* See 22. 8.

Peregrīnus ; *foreign.*

Per-fĕro, ferre, tŭli, lātus ; *carry through, carry,* 27.

Per-fĭc-io (facio), ĕre, fēci, fectus ; *accomplish, finish,* 30.

Perfĭdia (fides) ; *perfidy.*

Per-fŭg-io, ĕre, fūgi ; *flee for refuge.*

Perg-o (per and rego), ĕre, perrexi, perrectum ; *come straight to,* 4 : *proceed.*

Perīcŭlōsus ; *perilous.*

Pĕrīcŭlum ; *trial ; danger, peril,* 21.

Per-mitt-o, ĕre, mīsi, missus ; *let go through, let go, relinquish,* 5.

Pĕrōsus (odi) ; *detesting.*

Per-pell-o, ĕre, pŭli, pulsus ; *drive through ; drive on,* 42.

Per-petr-o (patro), are ; *carry through, accomplish.*

Perpĕtuus (peto) ; *going on through ; unbroken, perpetual.*

Per-sĕqu-or, i, sĕcūtus ; *follow up, pursue.*

Per-string-o, ĕre, strinxi, strictus ; *bind tightly :* perstringit, *freezes, thrills,* 21.

Per-tĭn-eo (teneo), ēre, ui, tentum ; *reach through, reach, belong,* 8.

Per-vĕn-io, ire, vēni, ventum ; *come through, arrive ; penetrate,* 32.

Pessĭmus (sup. of malus) ; *worst.*

Pestĭfer (pestis and fero), fĕr-i ; *ruin-bringing, fatal,* 41.

Pestilentia ; *pestilence.*

Pĕt-o, ĕre, ivi, ītus ; *go to, make for ; attack,* 2 : *seek, ask for,* 7 : *fetch,* 10.

Pigrĭtia (piger) ; *sloth, sluggishness,* 25.

Pīleus ; *felt cap.*

Pīlum ; *javelin.*

Pius ; *pious :* pie ; *righteously.*

Plăc-eo, ēre ; *please,* 18 : placet ; *it pleases ; it is determined,* 14.

Plebs, plēb-is ; f. ; *common people : the commons.*

Plēnus (root *ple,* as in impleo) ; *full, filled.* See 21. 1.

Plērumque ; *for the most part,* 37.

Plūrĭmus (sup. of multus) ; *very much, very great,* 31.

Plus, plūr-is; *more.* See 12. 4: (as adverb); *more,* 19.
Pœna; *penalty, punishment.*
Pollĭc-eor, ērī, ĭtus; *promise.*
Pometīnus; *belonging to Pometia.*
Pomœrium. See 22. 11.
Pondus, ĕr-is; n.; *weight.*
Pōn-o, ĕre, pŏsui, pŏsĭtus; *place; lay aside,* 37.
Pons, pont-is; m.; *bridge.*
Pontĭfex, ĭc-is; m.; *pontifex, high-priest.*
Pŏpŭlār-is, is; *belonging to the people:* (as noun); *fellow-countryman,* 40.
Pŏpŭlus; *people; nation,* 2.
Por-rĭg-o (pro and rego), ĕre, rexi, rectus; *make straight forward; stretch,* 3.
Porta; *gate.*
Por-tend-o (pro), ĕre, i, tentus; *stretch forward; portend,* 27: portentum (neut. part. as noun); *omen; prodigy,* 39.
Portĭc-us, ūs; m.; *colonnade, portico.*
Port-o, are; *carry.*
Possum, posse, potui; *am able; am powerful.*
Post (prep. with acc.); *after.*
Postĕā; *after that, afterwards.*
Postĕrus, comp. posterior, sup. postrēmus; *coming after, following,* 11: posteri; *descendants, posterity,* 3.
Postquam; *after that.*
Postrēmus; *last:* postremo; *at last,* 27.
Pŏtens (possum), ent-is; *powerful.*
Pŏtentāt-us, ūs; m.; *supreme authority,* 12.
Pŏtestas, āt-is; *power; leave,* 18.
Pŏt-ior, iri, ītus; *obtain.* See 5. 7.
Pŏtius; *rather.*
Pōt-o, are; *drink.*
Præ (prep. with abl.); *before, in front of.*
Præb-eo (præ and habeo), ēre; *hold before, present, offer,* 4.
Præ-cĭp-io (capio), ĕre, cēpi, ceptum; *give rule to beforehand; instruct, order,* 18, 41.
Præcĭpuus; *taken before, chief:* præcipue; *chiefly.*
Præ-clārus; *very bright, illustrious,* 15.
Præco, ōn-is; m.; *crier, herald.*
Præda; *booty, prey,* 1.
Præfectus (part. of præficio); *overseer, prefect.*
Præ-fĕro, ferre, tŭli, lātus; *put before, prefer,* 2.
Præ-mitt-o, ĕre, mīsi, missus; *send forward.*
Præ-poll-eo, ēre; *am very powerful.*
Præsāg-io, ire; *feel beforehand; foresee,* 30.
Præsens (præsum); *that is before; present,* 21.
Præsĭdium (sedeo); *sitting before; protection,* 31: *garrison,* 42.

Præ-sto, st-are, stĭti, stĭtum *stand before; excel*, 40.

Præ-sum, esse, fui; *am over, am at the head of*, 14: *command*, 10.

Præter (prep. with acc.); *past; beyond, beside*, 36, 40.

Præter-eo, ire, ivi or ii, ĭtus; *go beyond, pass by:* præterita; *past*, 24.

Prāvus; *distorted, irregular, wrong*, 25.

Prĕces; *prayers, entreaties.* See 7. 19.

Prĕm-o, ĕre, pressi, pressus; *press.*

Prens-o, are; *grasp, clasp by the hand; court*, 34.

Prīmōr-is, is; *first, foremost:* (plur. as noun); *chief men*, 36: *nobles, men of rank*, 24.

Prīmus; *first:* primo (as adv.); *at first, first*, 1.

Princeps, cĭp-is; *first.*

Princĭpium; *beginning.*

Prior, prius, (gen.) priōr-is; *former, first of two, first*, 5: priore nocte: *last night*, 41: priores (as noun); *men of former time, ancestors:* prius (as adv.); *before*, 11.

Prīvātus; *private.*

Prō (prep. with abl.); *before.* See 32. 1: pro se; *for themselves, on their own account*, 8.

Proca; m.; *Proca* — king of Alba.

Prō-cēd-o, ĕre, cessi, cessum; *move forward, proceed*, 21: parum processit; *did not succeed*, 40.

Prŏcella; *storm.*

Prŏcer, ĕr-is; *chief:* (generally plur. as noun); *chiefs, nobles*, 19.

Prō-clām-o, are; *cry out, proclaim.*

Prŏcul (adv.); *far, far away.*

Prōd-eo, ire, ii, ĭtum; *go forth.*

Prōdĭgium; *prophetic sign; prodigy.*

Prōdĭtio, ōn-is; f.; *treachery.*

Prōdĭtor, ōr-is; m.; *traitor.*

Prō-do, d-ĕre, dĭdi, dĭtus; *put forward, make public*, 10: *betray.*

Prœlium; *battle.*

Prŏfecto; *certainly, assuredly*, 29.

Prō-fĕro, ferre, tŭli, lātus; *push forward, extend*, 26.

Prŏfĭcisc-or (facio), i, profectus; *set myself forward; set out*, 9.

Prŏ-fŭg-io, ĕre, fūgi; *take to flight.*

Prŏfŭgus; *fleeing*, 1.

Prōgĕnĭ-es (gigno), ēi; f.; *offspring.*

Prŏ-hĭb-eo (habeo), ēre; *hold off; check*, 29: *forbid*, 34.

Proinde; *hence, therefore*, 31.

Prō-lāb-or, i, lapsus; *slip forward*, 39.

Prŏpĕ (adv.); *near, nearly, almost*, 18: (prep. with acc.), *near*, 21: propius (comp.); *nearer*, 21. See 23. 4.

Prŏpĕdiem ; *in a day or two*, 32.
Prŏpĕrē ; *hastily*, 32.
Prŏpinquus (prope) ; *neighbouring*, 37 : (as noun) ; *relation, kinsman*, 9.
Prŏpior, ōr-is ; *nearer*. See 23. 4.
Prŏpĭtius ; *well-disposed, favourable*.
Prō-pōn-o, ĕre, pŏsui, pŏsĭtus ; *put forth, post up*, 26.
Propter (prep. with acc.) ; *on account of*, 9.
Prō-puls-o, are ; *drive off, ward off*.
Prōvŏcātio, ōn-is ; f. ; *appeal*.
Prō-vŏc-o, are ; *call forth, summon ; appeal*, 22.
Proxĭmus ; *nearest*, 23 : *last, late*, 18 : proxime (adv.) ; *nearest*, 13. See 23. 4.
Pūber and pūbes, ĕr-is ; *grown up, ripe*.
Pūb-es (collective), is ; f. ; *grown up males ; youth*, 7.
Publĭcus ; *public, national*.
Pŭdĭcĭtia ; *modesty*.
Puer, ĕr-i ; *boy, child*.
Puerīl-is, is ; *childish ; of the children*, 4.
Pugn-o, are ; *fight*.
Puls-o, are ; *strike, assault*, 12.
Purgāmentum (purgo) ; *scourings, refuse*.
Purg-o, are ; *make clean ; clear, excuse*, 7.
Pȳthĭcus ; *of the Pythoness*—the priestess of the Delphic Apollo.

Q.

Quā ; *where*, 24.
Quā-cunque ; *wheresoever, wheresoever*, 42.
Quadrāgintā ; *forty*.
Quadrīg-æ (cont. from quadrijugæ ; quatuor and jugum), arum ; f. ; *team of four horses*, 24.
Quadringenti, æ, a, (gen.) orum ; *four hundred*.
Quær-o, ĕre, quæsivi, quæsītus ; *seek*, 1.
Quāl-is, is ; *such as*. See 21. 19.
Quam (conj.) ; *than*, 3 : *that*, 11.
Quamquam ; *although*, 2. See 2. 15.
Quando ; see 26. 6.
Quantus ; *as great :* quanto ; *with as great as*, 7. See 21. 19.
Quattuor ; *four*.
Que ; *and*.
Quemadmodum ; *after which manner ; as*, 33.
Querc-us, ūs ; f. ; *oak*.
Quĕrēla ; *complaint*.
Quĕr-or, i, questus ; *complain*.
Qui, quæ, quod ; *which, who*.
Quia ; *because*.
Quidam ; *certain, some*, 4, 6. See 7. 1.
Quies, ēt-is ; f. ; *rest ; pause*, 11.
Quilibet ; *any you please*. See 7. 1.
Quin ; see 4. 15, and 40. 7.
Quinque ; *five*.

Quippe (quia and enclitic pe); *because indeed; for.*

Quis-nam, quænam, quidnam, (gen.) cujusnam; *who pray:* quidnam; *what,* 37.

Quis-quam, quæquam, quicquam, (gen.) cujusquam; *any, anyone.* See 39. 8.

Quisque; *each.* See 7. 11.

Quo; *whither,* 42: *in order that,* 25. See 36. 10.

Quod; *because,* 8: *since, as,* 10.

Quondam; *formerly.* See 7. 1.

Quŏniam; *since,* 5.

Quum; *while, when,* 1: *though,* 2: *when,* 3: quum primum; *when first, as soon as,* 4.

R.

Răpīna (rapio); *plundering.*

Răp-io, ĕre, ui, tus; *seize, snatch, carry off,* 7: raptis; *to the ravished maidens,* 7: raptus; *dragged, hurried,* 22.

Raptim; *hurriedly.*

Rătio (ratus), ōn-is; f.; *reckoning, plan,* 19.

Rătus (part. of reor); *reckoned; established, certain:* ratum effecit; *ratified,* 4.

Re or Red (only found in composition) primarily signifies, *back:* hence, *again.*

Rĕcens, ent-is; *fresh; recent, late.*

Rĕ-cens-eo, ēre, ui, us and ītus; *review.*

Rĕceptācŭlum; *receptacle.*

Rĕ-cĭd-o (cado), ĕre, i; *fall back, recur,* 12.

Rĕ-cĭp-io (capio), ĕre, cēpi, ceptus; *take back:* se recipere; *to betake himself, to withdraw, to return,* 35.

Rĕcŭpĕr-o, are; *recover.*

Rĕcūs-o, are; *decline, refuse.*

Red-do, d-ĕre, dĭdi, dĭtus; *give back, restore; return,* 26: redditurum jura; *would administer justice,* 32.

Rĕ-deo, ire, ii, ĭtum; *go back, return.*

Rĕ-dūc-o, ĕre, duxi, ductus; *bring back, lead back,* 29.

Rĕ-fĕro, ferre, tŭli, lātus; *bring back; bring back word, relate,* 37: *copy, register,* 26.

Rĕ-fĭc-io, ĕre, fēci, fectus; *make again, get back,* 37.

Rēgia; *palace, court.*

Rēgīna; *queen.*

Rēgio, ōn-is; f.; *region.*

Rēgius; *royal, kingly.*

Regn-o, are; *reign.*

Regnum; *kingdom, throne.*

Rĕg-o, ĕre, rexi, rectus; *rule.*

Relĭgio, ōn-is; f.; *religion; religious rites,* 25: *sanctity,* 15.

Rĕ-linqu-o, ĕre, līqui, lictus; *leave behind, leave.*

Rĕ-nŏv-o, are; *renew.*

Rĕ-nunti-o, are; *bring back word, report,* 18.

Reor, r-ēri, rătus; *think.* See note, p. 37.

Rĕpente; *suddenly.*

Rĕpentīnus; *sudden.*

Rĕ-pĕt-o, ĕre, ivi, ītus ; *ask back, demand back.*

Rĕ-pōn-o, ĕre, pŏsui, pŏsĭtus ; *place back*, 27 : (as pono ; see 38. 1.), *place, rest*, 36.

Rĕ-pŭt-o, are ; *count back ; reflect*, 32.

Res, r-ei : f. ; *thing, circumstance, affair, matter*, 7 : *state*, 9 : re Albana, *the Alban state, Alba*, 5, 7 : rem, *the government*, 14 : ab re, *from the actual fact*, 14.

Rĕ-serv-o, are ; *keep back, reserve.*

Re-sperg-o (spargo), ĕre, spersi, spersus ; *besprinkle, bespatter*, 35.

Re-spĭc-io, ĕre, spexi, spectum ; *look back.*

Re-spond-eo, ēre, i, sponsum ; *promise in return ; answer :* responsum (neut. part. as noun) ; *answer.*

Re-stingu-o, ĕre, stinxi, stinctus ; *put out, quench*, 31.

Rest-is, is ; f. ; *rope.*

Rĕ-tĭn-eo, ēre, ui, tentus ; *hold back.*

Rĕ-vĕh-o, ĕre, vexi, vectus ; *carry back, carry home*, 28.

Rĕ-vĕr-eor, ēri, ītus ; *fear.*

Rĕ-vŏc-o, are ; *call back, recall.*

Rex, rēg-is ; m. ; *king.*

Rīpa ; *bank.*

Rīte ; *duly.*

Rixa ; *quarrel, brawl.*

Rōbur, ŏr-is ; n. ; *hardness, strength.*

Ruīna (ruo) ; *tumbling down, ruin*, 25.

Ru-o, ĕre, i ; *fall violently ; rush*, 23.

Ruptor (rumpo), ōr-is ; m. ; *breaker, transgressor*, 24.

Rursus ; *again.*

Rus, rūr-is ; n. ; *country*—as opposed to town.

S.

Sacellum ; *chapel.*

Săcer, sacr-i ; *sacred :* sacrum (neut. as noun) ; *sacred rite*, 6.

Sacerdos, ōt-is ; c. ; *priest*, 16 : *priestess*, 4.

Sacrificium ; *sacrifice.*

Sacr-o, are ; *make sacred, dedicate*, 8.

Sævĭtia ; *cruelty.*

Sali-i, orum ; m. ; *priests of Mars.* See 23. 6.

Salt-us, ūs ; m. ; *woody pasture, wood*, 4.

Salūt-o, are ; *hail, salute.*

Salv-eo, ēre ; *am in good health :* salve ; *welcome :* salvere jubent ; *they bid hail, they hail*, 13.

Salvus ; *safe, well*, 41.

Sanctus (sancio) ; *sacred, inviolable*, 16.

Sanguis, guĭn-is ; m. ; *blood.*

Sătis (adv.) ; *sufficiently, enough*, 5. See 37. 11.

Scelerātus (scelero) ; *polluted, accursed*, 41.
Scelus, ĕr-is ; n. ; *crime.*
Scind-o, ĕre, scĭdi, scissus ; *cut ; tear*, 11.
Scio, sc-ire ; *know.*
Sciscĭt-or, ari ; *get to know, inquire*, 4.
Scrīb-o, ĕre, scripsi, scriptus ; *write ; enrol*, 29.
Scūtum ; *shield.*
Se or Sed (old form of sine, *without*, but only found in composition) signifies, *apart, aside.*
Secrētus (part. of secerno) ; *separate, retired :* in secretum ; *aside*, 31.
Secundus (sequor) ; *following ; next, second*, 21 : secundum (prep. with acc.) ; *after*, 4, 22 ; *according to*, 22.
Secūr-is ; f. ; *axe.*
Sed ; *but.*
Sĕd-eo, ēre, sēdi, sessum ; *sit.*
Sēd-es, is ; f. ; *seat, settlement*, 1.
Sēdĭtio (se and do), ōn-is ; f. ; *putting apart ; civil discord*, 27.
Sēd-o, are ; *calm.*
Se-grĕg-o (grex), are ; *herd apart ; separate*, 21.
Sella (from sedula, dim. of sedes) ; *seat, chair.*
Senātor, ōr-is ; m. ; *senator.*
Senāt-us, ūs ; m. ; *senate.*
Sĕnex, sĕn-is ; *old :* (as noun) ; *old man.*
Sensim ; *perceptibly ; slowly, gradually*, 23.
Sens-us, ūs ; m. ; *perception*, 37.
Sent-io, ire, sensi, sensum ; *discern by the senses ; perceive*, 23.
Sepĕl-io, ire, ivi, sepultus ; *bury.*
Se-pōn-o, ĕre, pŏsui, pŏsĭtus ; *set aside, set apart.*
Septem ; *seven.*
Sepulcrum ; *tomb.*
Sepultūra ; *burial.*
Sequ-or, i, secūtus ; *follow.*
Serēnus ; *calm, serene.*
Sērus ; *late.*
Servīl-is, is ; *servile.*
Servĭtium ; *slavery.*
Servĭtus, ūt-is ; f. ; *slavery.*
Servus ; *slave.*
Seu ; *whether.*
Sex ; *six.*
Sicc-o, are ; *dry ; drain*, 30.
Signifĭc-o, are ; *signify.*
Signum ; *sign ; signal*, 7.
Silentium ; *silence.*
Silva ; *wood.*
Silvius ; *Silvian* (Silviæ), 3.
Simĭl-is, is ; *like :* similimus (sup.) ; *very like*, 4.
Simul ; *at the same time*, 2 : *as soon as*, 42.
Simŭl-o, are ; *make like ; feign, pretend.*
Simultas (simul), āt-is : f. ; *coming together, encounter : animosity*, 43.
Sine (prep. with abl.) ; *without.*

Singŭlus (rare in sing.); *one to each, single:* singuli; *each.* See 14. 7.

Sinister, istr-i; *left.*

Sĭn-o, ĕre, sīvi, sītus; *set down, leave; let, allow,* 21. See 2. 20.

Sit-io, ire; *am thirsty:* sitiens; *thirsty.*

Sĭt-us, ūs; m.; *situation, site,* 3. See 2. 20.

Sŏcer, ĕr-i; *father-in-law.*

Sociĕtas, āt-is; f.; *alliance.*

Sŏcius (adj.); *allied,* 2: (as noun); *partner,* 23: *ally.*

Sōcors (se and cor), cord-is; *without intellect; sluggish:* socordius (comp. adv.); *sluggishly,* 18.

Sŏl-eo, ēre, solĭtus sum; *am accustomed, am used.*

Solitūdo, ĭn-is; f.; *solitude; waste,* 4.

Sollennis, is; *sacred;* see 7. 7: (neut. as noun); *sacred rites, festival,* 7.

Sollĭcĭt-o, are; *move violently; disturb, importune,* 25.

Sŏlum; *ground, soil.*

Sōl-us, ius; *alone:* solum (adv.); *only,* 2.

Solv-o, ĕre, i, solūtus; *loosen, untie.*

Sōp-io, ire; *lull to sleep; stun,* 32.

Sordĭdus; *filthy, squalid,* 8: *base,* 41.

Soror, ōr-is; *sister.*

Sospĭt-o, are; *save, preserve.*

Spatium; *space,* 21: *space of time, time,* 29.

Speci-es, ēi; *semblance, show,* 3: *beauty,* 10.

Speciōsus; *showy-looking, fair; specious.*

Spectācŭlum; *show, spectacle.*

Spectātor, ōr-is; m.; *spectator.*

Spect-o, are; *gaze at, behold; look, tend,* 7: spectantes; *the spectators,* 21: spectatus; *looked up to, respected, excellent,* 40.

Spern-o, ĕre, sprēvi, sprētus; *despise.*

Spēr-o, are; *hope for,* 27.

Spes, sp-ei; f.; *hope.*

Spīrĭt-us, ūs; m.; *health; spirit,* 25.

Spŏli-o, are; *spoil, despoil,* 8.

Spolium; *spoil.*

Spond-eo, ēre, spopondi, sponsus; *pledge, betroth:* sponsus (part. as noun); *betrothed, lover,* 22.

Sponte (no other case but spontis; usually with a pronoun): sponte sua; *of his own accord,* 31.

Stăbĭl-is (sto), is; *stable, steady, fixed,* 1.

Stăbŭlum; *standing-place; stall, stable,* 4.

Statim; *steadily; forthwith, immediately:* primo statim; *at the very first,* 21.

Statīv-a, orum; n.; *camp.* See 19. 5.

Statu-o, ĕre, i, statūtus; *set*

up ; set up—in the mind, *determine*, 36.

Stimŭl-o, are ; *prick on, spur on, excite.*

Stīp-o, are ; *press together ; surround*, 35.

Stirps, stirp-is ; f. ; *stock, stem, race, family*, 3 : *offspring*, 3.

Sto, st-are, stĕti, stătum ; *stand.*

Strāg-es (sterno), is ; f. ; *overthrow ; slaughter.*

Strenuus ; *active.*

String-o, ĕre, strinxi, strictus ; *draw tightly ; grasp ; draw*, 22.

Stud-eo, ēre ; *am anxious*, 40.

Studium ; *zeal* ; *fondness, affection*, 2 : *desire*, 7.

Stup-eo, ēre ; *am confounded, astounded*, 41.

Stupr-o, are ; *ravish.*

Stuprum ; *rape.*

Sub (prep. with acc. and abl.) ; *under.* See 38. 6, and 18. 4.

Sub-eo, ire, ii, ĭtum ; *go under ; march up*, 11.

Sub-ĭg-o (ago), ĕre, ēgi, actus ; *drive under ; compel, constrain*, 18.

Subĭtus ; *sudden* : subito, *suddenly.*

Sub-jĭc-io (jacio), ĕre, jēci, jectus ; *throw under ; put under, subject*, 16.

Sublicius (sublĭca, *pile*) ; *resting upon wooden piles*, 26.

Sublīm-is, is ; *uplifted ; high ; aloft*, 27.

Sub-merg-o, ĕre, mersi, mersus ; *dip under ; drown*, 3.

Sub-sist-o, ĕre, stĭti ; *stand still* (almost always intransitive) : (but transitive) ; *withstand, encounter*, 4.

Suc-cēd-o (sub), ĕre, cessi, cessum ; *march up*, 23 : *come after, succeed*, 35.

Sui, sibi, se : see Pr. 38.

Sum, esse, fui ; *am ; happen.*

Sum-mitt-o (sub), ĕre, mīsi, missus ; *put under*, 4.

Summus (subĭmus, from sub) ; *upmost ; highest ; greatest :* summa ; *summit*—that which is highest : summa rerum ; *the supreme power, the government*, 14.

Sūm-o (sub and emo), ĕre, sumpsi, sumptus ; *take up*, 4 : *set up, assume*, 6.

Super (prep. with acc.) ; *on*, 2 : *over*, 29.

Superbia ; *pride.*

Superbus (super) ; *uplifted, proud, tyrannical :* superbe ; *haughtily.*

Supernus ; *upper :* superne ; *from above.*

Superstĭtio, ōn-is ; f. ; *excess in religion ; superstition ; religious terror.*

Super-sum, esse, fui ; *am over and above ; survive*, 21, 25.

Supĕrus ; *on high :* comp. superior ; *higher ; superior :* superior erat ; *had the advantage*, 11, 37 : *former*, 28 :

upper, 32 : superl. supremus ; *highest.*

Suppĕdĭt-o, are ; *am at hand ; suffice*, 38.

Supplĭcium ; *punishment.*

Suspectus (part. of suspicio) ; *suspected*, 36.

Sus-pend-o (sub), ĕre, i, pensus ; *hang up*, 22 : suspensus ; *hung up ; in suspense*, 21.

Sus-tĭn-eo (sub and teneo), ēre, ui, tentus ; *hold up ; support, endure*, 32.

Suus ; *his own :* Pr. 38.

T.

Taberna ; *shed, shop.*

Tăc-eo, ēre ; *am silent.*

Tacĭtus ; *silent.*

Talentum ; *talent.*

Tam ; *so.*

Tamen ; *yet, nevertheless.*

Tandem ; *at length.*

Tang-o, ĕre, tetĭgi, tactus ; *touch.*

Tanquam ; *as if, as it were.*

Tantisper ; *for so long a time ; all the while ; meanwhile*, 18.

Tantus ; *so great ;* tantum ; *so much, so*, 12 : *only*, 4.

Tarquini-i, orum ; *Tarquinii*—a town of Etruria.

Tectum (tego) ; *roof ; building, house.*

Tēlum (properly and usually) ; *missile:* (but also any) *weapon*, 21, 32 : *sword* (as opposed to arma, 'shields'), 21.

Temĕrĭtas, āt-is ; f. ; *rashness, recklessness.*

Tempĕr-o, are ; *apportion, temper :* temperata ; *regulated*, 17. See 25. 3.

Tempestas (tempus), āt-is ; f. ; *portion of time ; time*, 15 : *weather ; storm, tempest*, 13.

Templum ; *temple.* See 5. 3, and 25. 3.

Tempus, ŏr-is ; n. ; *time.*

Tenĕbr-æ (no sing.), arum ; f. ; *shades of evening, darkness*, 40.

Tĕn-eo, ēre, ui, tus ; *hold, occupy, retain.*

Tent-o, are ; *handle ; try*, 40.

Tergum ; *back ; rear*, 23.

Tern-i, orum ; *three each*, 21.

Tĕr-o, ĕre, trīvi, trītus ; *rub, wear away ; waste*, 18.

Terra ; *earth ; land ; soil*, 9.

Terror, ōr-is ; m. ; *terror.*

Tertius ; *third.*

Testamentum ; *will.*

Test-is, is ; c. ; *witness.*

Tiběr-is, is ; m. ; *the Tiber.* See 4. 3.

Timor, ōr-is ; m. ; *fear.*

Tollo, ĕre, sustŭli, sublātus ; *pick up, recover.*

Tonĭtr-us, ūs ; m. ; *thundering.*

Torp-eo, ēre ; *am numbed, stupefied*, 32.

Tōt-us, ius ; *whole.*

Trăbea ; *purple and white gown robe of state.*

Tra-do (trans and do), d-ĕre, dĭdi, dĭtus; *hand over; transmit; deliver up*, 4: *hand from one to another, relate*, 25: *hand down*, 36.

Tra-dūc-o (trans), ĕre, duxi, ductus; *carry over; transport, transfer*, 24, 38.

Trăh-o, ĕre, traxi, tractus; *drag.*

Traject-us (trans and jacio), ūs; *crossing over, passage*, 3.

Tranquillus; *tranquil.*

Trans (prep. with acc.); *across, over;* (in composition), *through.*

Trans-eo, ire, ii, ĭtum; *go across, cross*, 29.

Trans-fīg-o, ĕre, fixi, fixus; *pierce through.*

Trans-fŭg-io, ĕre, fūgi; *flee over, desert*, 37.

Transĭl-io, (trans and salio), ire, ivi or ui; *leap over*, 5.

Transĭtio (transeo), ōn-is; f.; *going over, desertion*, 23.

Trecent-i, æ, a, (gen.) orum; *three hundred.*

Trepidātio, ōn-is; f.; *alarm.*

Trepĭd-o, are; *tremble:* trepidatum est; *alarm was felt*, 29.

Trepĭdus; *disturbed:* in re trepida; *in this emergency*, 23.

Tres, tria, (gen.) trium; *three.*

Tribūnus; *tribune.*

Trigĕnĭnus; *three born at a birth:* trigemina spolia; *the spoils of the three brothers*, 22.

Trigesimus; *thirtieth.*

Triginta; *thirty.*

Trist-is, is; *sad.*

Triumph-o, are; *triumph.*

Troj-a; *Troy.*

Trojānus; *Trojan.*

Trucīd-o, are; *murder.*

Tum or (with the enclitic ce) Tunc; *then, at that time:* tum-tum; see 11. 7 and 8.

Tumult-us, ūs; m.; *tumult.*

Turba; *tumult, crowd:* turba omnis; *all sorts of people*, 6.

Turbĭdus; *tumultuous, stormy.*

Turb-o, are; *disturb.*

Tut-or, ōr-is; m.; *defender, guardian*, 27.

Tut-or, ari; *defend*, 36.

Tūtus; *safe.*

Tyrannus; *tyrant.*

U.

Ubertas, āt-is; f.; *fruitfulness.*

Ubi; *when*, 4: *where*, 5. See 30. 2.

Ulix-es, is; *Ulysses.*

Ultĭmus; *last*, 2: *extreme*, 34.

Ultor (ulciscor), ōr-is; m.; *avenger.*

Ultra (prep. with acc.); *beyond:* (adv.); *beyond, further, any longer*, 14.

Ultro; *willingly, of their own accord*, 42.

Unda; *wave, water.*

Unde ; *whence.* See 36. 8.
Undĭque ; *from all quarters, on all sides.*
Universus (unus and verto) ; *turned into one ; all together,* 13.
Un-us, ius ; *one.*
Urbānus ; *of the city,* 34.
Urbs, urb-is ; f. ; *city.*
Usquam ; *anywhere, in any instance,* 10. See 30. 2.
Usque ; *all the way :* usque ad ; *as far as,* 26.
Us-us, ūs ; m. ; *use.*
Ut or Uti (13) ; *that,* 2 : *as,* 4 : *when,* 23. See 4. 18.
Uter, utr-ius ; *which of two.*
Uter-que, utr-ius-que ; *each of two, both,* 2.
Utīl-is, is ; *useful, expedient.*
Utrimque ; *from both sides ; on both sides,* 19.
Utroque ; *to both places,* 13.
Uxor, ōr-is ; *wife.*

V.

Vacuus ; *empty.*
Vagīt-us, ūs ; m. ; *cry.*
Valĭdus ; *strong.*
Vānus ; *empty, of no use,* 6.
Varius ; *various, varying.*
Vast-o, are ; *ravage, lay waste.*
Vastus ; *waste, wild ; vast.*
Vāt-es, is ; c. ; *soothsayer.*
Vehĭcŭlum (veho) ; *chariot.*
Veient-es, ium ; *people of Veii*—a town in Etruria.
Velut ; *as if, as.*
Venerābĭl-is, is ; *venerable.*
Venia ; *pardon.*
Vĕn-io, ire, vēni, ventum ; *come.*
Vēnor, ari ; *hunt.*
Ventus ; *wind.*
Venus, ĕr-is ; *Venus.*
Verbĕr-o, are ; *scourge.*
Verbum ; *word.*
Verēcundia ; *respect, reverence,* 3.
Vers-o (freq. of verto) ; *whirl about ; disturb,* 14 : *turn,* 41.
Versus (prep. with acc.) ; *towards,* 21.
Vert-o, ĕre, i, versus ; *turn.*
Vērus ; *true :* vere ; *truly, indeed,* 32 : verius (comp.) ; *more truly, rather,* 39 : vero ; *in truth, indeed,* 34.
Vestāl-is, is ; *belonging to Vesta :* (as noun) ; *vestal virgin,* 3.
Vestĭbŭlum ; *entrance, court, colonnade.*
Vestīgium ; *footprint, trace.*
Vest-is, is ; f. ; *garment, raiment.*
Vĕt-o, are, ui, ĭtus ; *forbid.*
Vetus, ĕr-is ; *old.*
Vetustus ; *ancient, old.*
Vĭce ; see 21. 13.
Vicīnus ; *neighbouring.*
Victor, ōr-is ; m. ; *conqueror, victor.*
Victōria ; *victory ; success,* 11.
Vīcus ; *street.*
Vīd-eo, ēre, vīdi, vīsus ; *see :* videor ; *am seen ; seem,* 8.
Viginti (indecl.) ; *twenty.*

Vĭgor, ōr-is ; m. ; *vigour.*
Vinc-io, ire, vinxi, vinctus ; *bind.*
Vinc-o, ĕre, vīci, victus ; *conqueror, defeat.*
Vincŭlum ; *bind, chain.*
Vindĭc-o, are ; *claim ; protect,* 22.
Viŏl-o, are ; *violate.*
Vir, vĭr-i ; *man* (as opposed to woman) ; *husband,* 11.
Virgĭnĭtas, āt-is ; f. ; *virginity.*
Virgo, ĭn-is ; *virgin.*
Virīl-is, is ; *male.*
Virītim ; *man by man.*
Virtus, ūt-is ; f. ; *manliness ; virtue, valour.*
Vis, v-is ; *force, violence,* 1, 3 : *strength,* 6. See 1. 11.
Vīs-us (video), ūs ; m. ; *vision, appearance.*
Vivus ; *living, alive.*
Vix ; *hardly, scarcely.*
Vocĭfĕr-or, ari ; *cry out, bawl out.*
Volĭt-o (freq. of volo), are ; *fly.*
Vŏl-o, are ; *fly.*
Vŏlo, velle, volui ; *wish, am willing :* volens ; *willing, favourable,* 13.
Voluntārius ; *of his own free will ; as a volunteer,* 42.
Voluntas, āt-is ; *will, wish, acquiescence,* 3.
Vŏv-eo, ēre, vōvi, vōtus ; *vow.*
Vox, vōc-is ; f. ; *voice.*
Vulgātus (part. of vulgo) ; *noised abroad, common,* 5.
Vulgo (adv.) ; *commonly.*
Vulgus, i ; n. ; *common people.*
Vulnĕr-o, are ; *wound.*
Vulnus, ĕr-is ; n. ; *wound.*
Vultur, ŭr-is ; m. ; *vulture.*

THE END.

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